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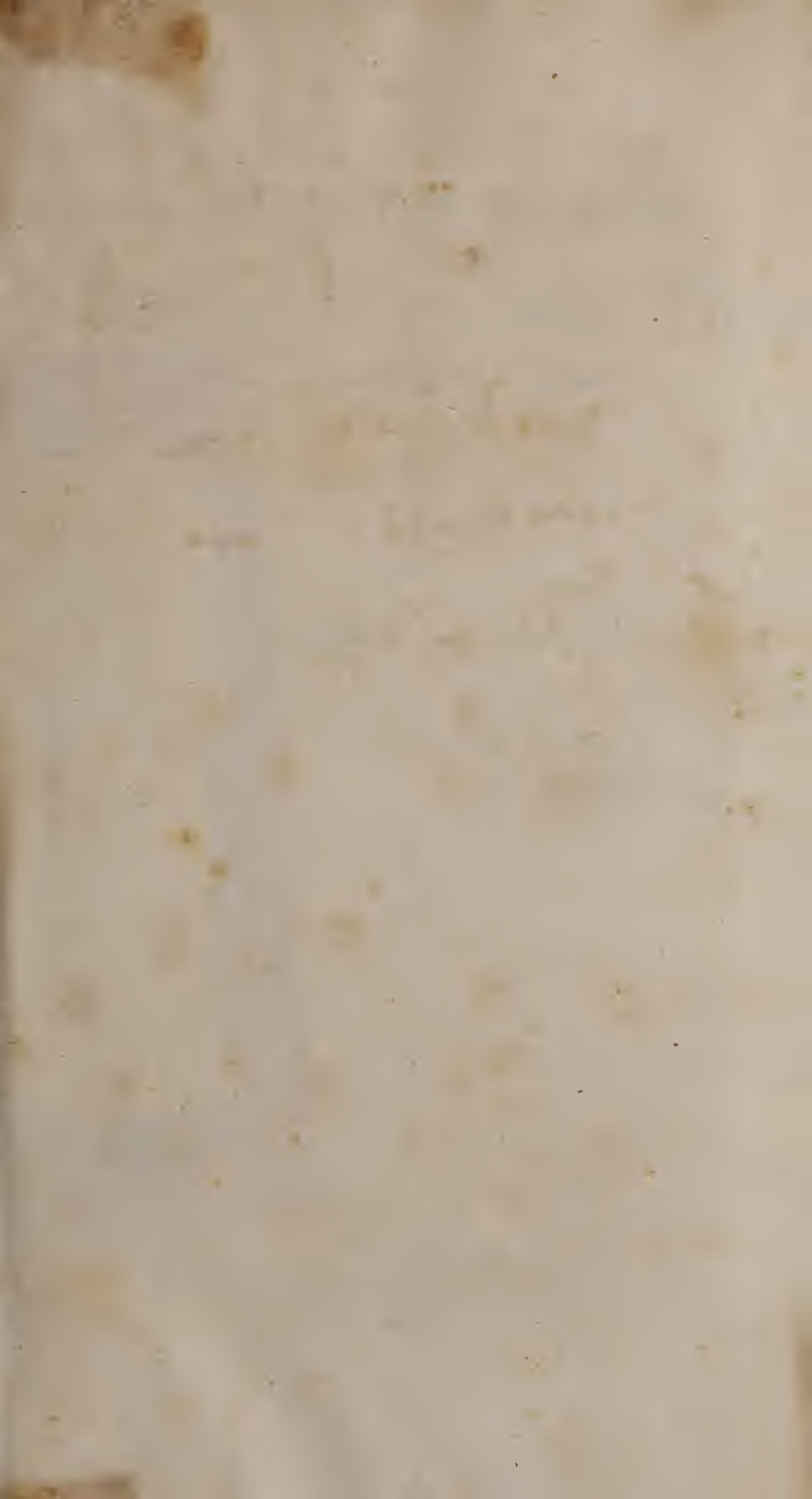
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No. 5.

WHAT IS THE CONDITION OF THE HEATHEN, AND THE CHURCH'S DUTY TOWARDS THEM.

(Continued from page 128.)

III. IT IS THE INDISPENSABLE DUTY OF THE EVANGELIZED TO SEND THE GOSPEL TO PAGAN NATIONS.

To this they are bound by *necessity*, or the nature of the case; by *benevolence*, by *gratitude*, by *obedience*, and by the *rule* laid down in Matt. 7: 12, and in Luke 6: 31.

1. They are bound to pursue this course by the necessity of the case. "How shall they hear without a preacher? and how shall they preach except they be sent?" And who shall send the gospel to them? Who but those who possess it and who are entrusted with it, not for themselves only but for others also; not to be confined, but to be diffused. It was thus in former days, or we should not ourselves have been evangelized; but like the ancient Britons, our progenitors, we should perhaps have been initiated into the bloody mysteries of Druidism amid the darkness of a grove of oaks.

2. The evangelized are bound to pursue this course by the claims of benevolence. Christianity is a benevolent religion: it constrains its subjects to compassionate misery and to relieve it; and especially the moral miseries of our race. How then can we claim the Christian name and character and not discern our duty? How can we know that souls are perishing for lack of the knowledge we possess, and yet not make our utmost efforts to extend it to them? Where is our benevolence, where the mind which was in Christ Jesus, which brought him from heaven on the errand of mercy? The first Christians felt and obeyed the impulses of this benevolence. It is recorded of the Thessalonians that from them "sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place." 1 Thess. i. 8. The Corinthians were admonished of their duty in this respect, and urged to the per-

formance of it: "Having hope that, when your faith is increased, we shall be enlarged by you abundantly, to preach the gospel in the regions beyond you." 2 Cor. x. 16.

3. We are called to this course by the claims of gratitude. We are made to possess, in the gospel, inestimable blessings: they are the purchase of a Saviour's love, and our possession of them is the reward of his pain. But his glory is inseparably connected with the possession of the same blessings by others, many others,—the whole pagan world. Now are we not called by gratitude to our benefactor, to promote his honor? Then let us not rest till we have done all which it is our duty to do, to spread abroad his name, that in him the gentiles may trust.

4. Obedience impels us to evangelize the pagan world. Are we disciples of Jesus unless we do whatsoever he commandeth us? But he has said, "Go, teach all nations; preach the gospel to every creature;" and can we, without confusion, meet the searching glance of our Master's eye, whilst this, his last command is disobeyed? We cannot: and when we stand at last before him, and say, "Lord, Lord, we have eaten and drank in thy presence, and thou hast taught in our streets,"—how withering to our souls will be that inquiry: "Why call ye me Lord, Lord, and do not the things that I say? Where is Abel thy brother, where are the souls you neglected to save, notwithstanding my command to teach them? Their blood do I require at your hands." Fellow Christians, if we would avoid the confusion with which such a sentence would cover us, let us at once address ourselves to the great work of evangelizing the world. What has been hitherto neglected, or only half done, must now be done with double diligence;—we must do it "WITH OUR MIGHT."

5. We are bound to evangelize the pagan world by that rule of conduct which the Redeemer has given us: Matt. 7: 12. "As ye would that men should do to you, do ye even so to them." Brethren, let us imagine ourselves in the situation of the pagan world. Suppose we knew that for sin we were righteously condemned, but that yet there was a plan devised whereby salvation from endless ruin might be ours: that this plan was intended by the God whom we have offended, to embrace us; but that of the plan itself we knew nothing, nor could at all answer the question, "What must I do to be saved?" Suppose, farther, that we were assured that there were some who possessed the knowledge of salvation, and that they were commanded by the Deliverer to communicate their knowledge to us; how should we feel towards them, while they suffered us to sink to hell without sending us the joyful tidings? What should we think of half-hearted efforts on their part to save us? What sacrifices of time, and property, and ease, and enjoyment should we feel our miseries to demand of them? How piercingly eloquent would be our utterance of the Burman cry, "We hear there is an eternal hell, and we fear it is true: we are sinking, *sinking to hell*. Oh send us a missionary; give, oh! give us a writing that tells of the Deliverer." Should we not almost weep blood, in our anguish, and beseech them, by every tender considera-

tion, to send us the means of salvation? And would it not be their DUTY to send them? If the doing so involved the necessity of even *severe* temporary privation and labor to them,—yet would not our danger of *eternal ruin* justify us in even *claiming* of them the endurance of these privations and the performance of these labors? There can be but one answer. Here then we may see *our duty to the heathen*; for “as ye would that men should do to you, do ye even so to them.”

But are we able to evangelize the world? This is a question highly important in our enterprize; but we have no hesitation in answering it affirmatively. We are able to accomplish this undertaking: that is, the Christian church collectively is able to command a sufficiency of men and money to accomplish it. Our Master's character forbids us to come to any other conclusion than this. He is not a tyrant, who commands either what is impossible or what is unreasonable; and when he enjoins on us the duty of evangelizing the world, he distinctly promises his aid in the work. “Lo I am with you always, even unto the end of the world.” Let us not allow our arms to hang nerveless at our side, through discouragement at the greatness of the enterprize; but rather come to the examination of our Master's word, with a resolution to execute it. “The wise and prudent conquer difficulties by daring to attempt them. Sloth and folly shiver and shrink at sight of toil and danger, and *make* the impossibility they fear.” With such a helper as we have in the work, “nothing but quite impossible is hard.” But let us understand our Master. He says, “Go ye into all the world, and preach the gospel to every creature.” But, though this is his language to every disciple, he does not commit the whole work to each. The members of a single church are not to perform the whole labor, nor the churches in one association, nor those in New England, nor our own denomination throughout the Union, nor throughout the world. Neither yet is Christendom to furnish men enough to supply pastors to the heathen world, as numerous in proportion to the population, as they are in New England. No: our main dependence for men is on the converts from paganism; *there* are to be raised up the standard-bearers, who shall evangelize and subdue the heathen world in its length and breadth. The churches are not called to send forth hundreds of thousands of their own sons to accomplish the work of evangelization. As reasonable would it be to expect to find the ministers among ourselves to be men sent from Judea to instruct us. But yet though *this* is not demanded of us, something is, and much more than the churches have as yet done. Some of them indeed have done nobly; yet even they have not done more than was their duty; for each is bound to do *all it can*. But there are lamentable deficiencies in some—alas, in many. Had all done as some have done, we might have twenty missionaries on the field for every one who is on it at present; and a number as great as this is needed, and probably more. And can the churches not furnish them? They can. A very little retrenchment in their expenses would furnish all the requisite funds. Should

our male members wear a cloth which should cost a dollar a yard less, and our female members curtail their dresses a single yard in quantity, and appropriate the avails to the missionary cause, the funds would be furnished at once. But whether any retrenchments of this sort be made or not, the means are in the hands of Christians, and the obligations to employ them is not a *secondary*, but *primary* obligation. "Seek ye **FIRST** the kingdom of God," is the law of Christ. The spirit of the world leads another way. It would put off God with the *remnants*, whereas he demands "the *first-fruits* of all our increase." And as to men, only let us obey the law of Christ, and pray the Lord of the harvest, and he who has all hearts in his hand, will assuredly send forth the necessary supply of laborers into his harvest. Then will the recesses of our College Halls and Theological Seminaries,—and not these alone,—ring with the cry, "Whom shall we send, and who will go for us?" and we shall soon hear the response from many a tongue, "Here am I; send me." But we must bring these remarks to a close. We have seen that pagan nations, continuing such, cannot be saved; that they have no knowledge of the plan of salvation, that they offer no prayer to the God of salvation, that they cannot exercise faith in the medium of salvation. That the scriptures make it infallibly certain that there is no salvation to pagan nations, by passages which exhibit clearly the exclusive foundation for hope and the only medium of salvation, by passages which declare the consequences of sin to men generally, and by those which treat of pagan nations in particular, describing their character and denouncing their doom. We have seen, too, that in order to their salvation the gospel of Jesus Christ must be preached among them. We have also seen that it is our duty to send them the gospel—that we are bound to do so by the necessity of the case, by the claims of benevolence, by those of gratitude, by those of obedience, and by the law of equal love to our fellow-creatures with that which we should claim from them in a change of condition. We have seen, too, that the evangelization of the world is within the power of the Christian church, and that every member of it is called to do all that is in his power towards accomplishing this blessed work.

And now, Christian brethren, the subject is before you. We ask what answer will you give to him that calleth you? We well know the response of many a heart. You answer as Caleb and Joshua did of old, "Let us go up and possess the land, for we are well able to possess it." Beloved brethren, cherish such a spirit by activity in the glorious work of missions. Give of your substance, give of your prayers, give of your influence to the work. Diffuse the spirit which lives in you wherever you go, and let the blessed leaven operate till the whole mass is leavened. "Be steadfast, immoveable, always abounding in the work of the Lord; forasmuch as you know that your labor is not in vain in the Lord."

But there are some persons, pious we hope, yet either uninstructed or misinstructed as to their duty in this matter. They look at the Divine purposes and promises, and expect that God will accom-

plish the one, and perform the other, without their instrumentality, and hence they "stand all the day idle," as far as regards any effort in the missionary work. It is true, Christian friends, that God does not stand in need of your efforts: he is able to accomplish his purposes without your co-operation. But the question is not as to his power, but as to his will. It is his will, "by the foolishness of preaching to save them that believe," and you yourselves have believed through this instrumentality; but how could *you* have believed, had you never heard? and how could *you* have heard without a preacher? God has honored and blessed some individual as the instrument of your conversion, and it is his will to honor you in a similar way, as it regards the heathen—"We are then fellow-workers with God," says the apostle. Now will you decline this honor? God proposes to glorify himself in the conversion of the heathen by your means. Will you refuse him the glory which you may bring to his name? He has committed to you, in the shape of dollars, perhaps several copies of his word, to distribute among those who are crying to "Jesus Christ's men" for "writings respecting him," and has enjoined you to scatter them, by the hands of his missionary servants; and dare you disobey him, and yet claim to be his disciple? You are the man or woman, you are the messenger in this sense, who was despatched to the convict with the tidings of life; and though, should he perish before you reach him, he dies justly, yet can you suppose that you are guiltless, in loitering by the way and forgetting your errand? No: his blood will be required at your hand. Be up, then, and doing; and let time past which has been wasted, be redeemed as much as possible, by future diligence. You can no longer plead ignorance of your duty; and you will no longer, in omitting it, lie under a common measure of guilt. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it, and he shall render to every one according to his works." "Open thy mouth" as a petitioner before God,—open it as an advocate before men "in the cause of such as are appointed to destruction," and open your purse as their benefactor,—lest you be subject to the curse of Meroz.

Again, there are some whose contributions are regular to this object, but they are inadequate;—inadequate to their means, to the wants of the heathen and to the state of our missionary treasury. *Inadequate to their means.* Alas, how few persons are systematically benevolent, and benevolent according to the inspired rule of liberality—"according as the Lord hath prospered them?" Many give a pittance, a mere *mite*, where a talent is due from them; and if the sum which they give be large in some cases, how often does it fall far short, (as a sacrifice) of some widow's two mites? In giving to benevolent objects, it is time we were systematic, and then we should be liberal. But, alas! in this we treat our God worse than we treat our fellows. If a fellow-man has a demand against us, we feel that it *must* be met, if our present luxuries and even

comforts must be abridged. "It is his due," we say, "and he must be paid." But do we treat the Lord's cause thus? On the contrary, when his collectors call for their Master's due, the inquiry often is, "Can we afford it?" And by this we mean, Can we pay our Lord what we owe him, and yet retain all our means of self-indulgence? "These things ought not so to be." Again, they are *inadequate to the wants of the heathen*. Look at their number, 500,000,000, and contrast this with the sums contributed annually to evangelize them!—All the Missionary Societies in existence, on the present scale of their operations, contribute unitedly only about one dollar a year for every 400 of these heathens; and we surely need not ask whether this contribution is adequate to their wants. Some, we repeat, do to the extent of their duty, because they do to the extent of their ability; but there is somewhere a melancholy deficiency. Once more,—Their contributions are *inadequate to the wants of our missionary treasury*. Within a year or two past, the whole number of our missionaries has been doubled, and yet lamentable as is the fact, during that period there has been a most humiliating deficiency in the ordinary receipts of the treasury. Many thousand dollars have been expended by the Board since last May, beyond the amount of their receipts. They have indeed been preserved from accumulating debts, in consequence of receiving the year before the residue of the Withington legacy, and the munificent gift of Mr. Judson, amounting together to about \$17,000; but unless the contributions of the friends of missions in general be increased, it will be impossible long to carry forward our present enlarged system of operations, and to sustain the ten new missionaries who are going out this year to Burmah. Such is the actual state of things at the present moment.

Now, brethren, what shall we do? Shall we be content to sit down and bear the shame of him who "began to build and was not able to finish?" Shall we see another take our crown, in consequence of our indolence and penuriousness? Spirits of Coleman, and Wheelock, and Boardman, and Ann Judson, shall ye behold it? It cannot, *must not*, SHALL NOT BE! No, brethren, you will rise, and in your power, moral and pecuniary, and in the power and energy of the grace you have received, you will say to those ambitious of your patronage,

"Ye Christian heroes, go: proclaim
Salvation in Immanuel's name;
To distant lands the tidings bear,
And plant the Rose of Sharon there."

"Go, and we will sustain you, with the bread that perisheth, and cheer you with the countenance of fellow-laborers; and this, though it should cost not our luxuries merely, but our comforts. Yes, we will abridge ourselves even of the necessaries of *this* life, that you may give the means of *life eternal* to the perishing."

J. A. W.

LETTER TO A BEREAVED HUSBAND.

My dearest friend,—May the wreck of earthly happiness cast you upon the Rock of Ages!

The shock has thrilled through my soul. The arm on which I leaned in the first days of my orphanage is broken. The heart that beat warm with compassion shall beat no more. Can it be? Then I am twice an orphan.

How shall I address *you* upon this afflicting occasion. Scarcely can I realize that what I have heard is indeed a reality. A thousand other objects are rushing in, to dim my sight and drown my sensibility. I am not without feeling; yet I do not weep. Thoughts come over my soul like the gleams of the vivid lightning, and I feel myself instinctively shrinking as from some fearful vision. A sound is in my ears like the murmur of a distant storm. I seem like one who apprehends himself in danger without being fully acquainted with the cause, and who is perpetually straining his sight to penetrate the darkness, which broods thickly and heavily around him. Every thing has an air of remoteness and indistinctness.

Many months have I been anticipating this event—but I did not dream it would come so suddenly and soon. Appearances boded ill; yet I flattered myself, ‘this remedy will succeed—that means be blessed—God will yet restore her for her husband and her children’s sake.’ There were times in which I said these were only pleasing illusions. But I still clung to hope. I said in my heart, ‘I shall see her once more—if only once;’ and then I prayed that at least her life might linger until I could visit you again. ‘Spare her yet another year.’

God was more merciful. He denied my prayer, rebuked my selfishness, and in mercy to her, and to us all, took her away.

Eminently was it in mercy to her. She was a child of his grace, and he had long been training her for heaven. The term was complete. Her education for immortality was finished. Was it not then time to call her forth from this earthly school of discipline? Should not the ‘daughter of the Lord Almighty,’ all accomplished as she was to appear ‘in the world,’ (not this present evil world, but the world of glory) emerge from the bosom of retirement, and stand before the throne of her Father? Adorned with the ‘beauty of holiness,’ she is destined to shine in the celestial court forever. It is true, the eye of sense refuses to follow her to that brilliant sphere: it fails from the splendor of her throne and crown. Yet faith may unpresumptuous trace her footsteps, and gaze upon her glory. Here Christian contemplation loves to dwell. When

“———Brightly, as of yesterday,
The dreams of vanished years awake;
The hopes that flattered to betray,
And left the joyless heart to break;”

let us remember this, and be comforted.

Truly we may say, in view of the state of her mind, ‘Her end was peace.’ To me, this reflection is enhanced in interest, from the recollection of what several years ago she said upon her fears of

death. Yet even then she added, with unfaltering confidence in the promises of the gospel, 'God will give me dying grace.' How wonderfully has he fulfilled the anticipations of her faith.

"Softly her fainting head she lay
Upon her Saviour's breast—
Her Saviour kissed her soul away,
And laid her flesh to rest."

If under such circumstances we mourn her departure, what had been the bitterness of our sorrow, had she left us without this cheering evidence of her happy immortality? We need but make the supposition, to feel that, in the present case, the sting of death is—even to us—extracted.

As a husband—as a father—you must weep. You will feel as if a thousand tender ties were snapped asunder. Mourn you may, and undoubtedly will; but you may not, must not, murmur. On this subject, however, I rejoice to believe that you have 'received mercy,' practically to anticipate me. Methinks I already hear you saying, from the depths of a contrite spirit, 'The cup which my Father hath given me, shall I not drink it?' Drink it, friend of my heart! in the meekness of Him who suffered for us, leaving us an example that we should follow his steps. And if haply at any time you should be tempted to repine at its bitterness, go as the Psalmist did into the sanctuary of God, and learn the benevolent design of affliction, and lift up your eyes to the mercy-seat, and implore grace to endure and to overcome. In the name of Jesus, you are welcome there.

And should you be so blessed as to make God your refuge—as to cast your care upon him who in this hour of trial and of suffering careth for you—as to be in subjection to the Father of Spirits, who ever chastens us for our profit, that we may be partakers of his holiness—O then with what joy shall I anticipate the future language of your admiring and grateful heart, 'It is good for me that I have been afflicted.'

ADMIRATION OF CHRISTIANITY BY THE UNCONVERTED.

It is not our purpose to prove that the whole system of evangelical Christianity is either admired or admitted—at least, not cordially—by impenitent men. We know there are points, which they regard as any thing rather than lovely. The great fundamental doctrine of human depravity, calculated as it is to clip the wings of pride—the utter unworthiness of man, and the consequent necessity of his receiving salvation, if it be received at all, as a free gift—the unblenching requisition of the Bible, that holiness should be possessed, as indispensable to entrance into heaven—the certainty of a future eternity of punishment for the impenitent,—these are all such repulsive features, that, if they were alone or unmitigated, the unholy eye would never look favorably on the system of Christianity.

But though made none the less true, yet they are thrown into a comparative eclipse by other parts of the system;—an eclipse, n which not the shadow, but the brightness that comes from another luminary, serves to make them less conspicuous. Being, in a manner, at the foundation, the splendid edifice of Christian doctrine is reared above; and the gorgeousness of the superstructure wins the admiration and fastens the attention, while the rough and massive base is scarcely observed. There is so much of loveliness in the broad, blue canopy of heaven, and the pure light that is reflected from every point of it, that the dull and heavy cloud that sleeps at the edge of the horizon is unnoticed.

This being kept in view, we say, the system of Christianity presents themes of exalted and absorbing interest to the contemplation even of those who have none of its spirit. From its own purity and excellence, it is adapted to please the minds of the unconverted, who have enlightened understandings and cultivated taste. We shall endeavor to make this evident in the present article.

It appears, first, from the elevated themes with which Christianity is conversant. The intellect that has been initiated into all the mysteries of learning, is, of course, able to appreciate great thoughts, and is never so well pleased, as when new and noble fields expand before it. Every person is familiar with the thrilling of delight that has come over him, at meeting unexpectedly with some lofty and sublime conception. An unspeakable sensation creeps through the body, the current of blood is hurried to the brain, the heart glows, and the tongue involuntarily utters the feelings of the soul. Such is the influence of a new thought or train of thought of merely human origin—springing from some combined or single view of created excellence. But Christianity dwells in a far higher region, and deals in themes of divine magnificence. The attractions of this lower creation are there exchanged for the scenery of heaven. The glory of the sun shining in his strength is there lost in the glory of its almighty Maker. The beauty of the starry heavens, and the sublimity of unnumbered systems rolling in space, yield to the scenes beyond those heavens, and above those rolling systems, which ‘eye hath not seen, nor ear heard, nor the heart of man conceived.’ All loveliness, all grandeur, all excellence, there acknowledge the superiority of him who is their infinite source. Whatever is great in learning, or profound in intellect, or mighty in strength, is there far outdone.

But what are these lofty themes? A few of them only can be specified. There is, first of all, the doctrine of an immortal life. And here alone, one would think, there is enough to fill the mind. But this, with all its necessary results, is not a tithe. For with immortality are connected the wonders of the resurrection, the splendors and the terrors of the judgment, the darkening of the sun, the blotting out of the stars, the melting of the elements with fervent heat, the descent of the Judge, the crowded court of the universe, the reception to heaven of ‘an innumerable multitude that no man can number,’ the burst of the eternal song, louder than ‘the voice

of mighty thunderings,' and the responses in that bright world—'Holy, holy, holy is the Lord God almighty.' From this magnificent catalogue, we may not exclude the mystery of 'God manifest in the flesh'—at the same time the babe in Bethlehem and the Lord of angels; receiving gifts from the wise men, and possessor of all things; with no place to lay his head, and yet the Creator of heaven and earth; eating with publicans and sinners, yet the King of kings; praying, if it were possible, that the cup of suffering might pass from him, and yet able to summon legions of angels to his help; buffeted, scourged, spit upon, crucified, and yet the life of the world, the governor of the universe, the eternal God. To these, add a clear conception of the condescension which is exhibited in providing for human salvation, and you will have a memorandum of loftier topics than all the learning in the universe could summon together. Here are wonders enough to fix the attention and entrance the spirit of the mere man of the world, as soon as they are presented to his mind. He that is fond of great thoughts will find them here—thoughts, far beyond the magnificent imagery of painters or poets—such as could never have been brought into being without the aid of a divine revelation.

The fitness of Christianity, also, must recommend it to the admiration even of the impenitent. It is a common attribute of our nature to perceive the fitness of things; and the more the mind is cultivated, the more will it appreciate and love the fitness it perceives. Christianity now is adapted to allay the sorrows, to enlighten the ignorance, to repress the waywardness of all who embrace it. There is misery and dissension and cruelty in the world, only because its doctrines are not every where diffused, and its principles every where loved. Send it abroad in the earth, and see what a benign influence it will exert! It will demolish every idol temple, and break down every altar, and unbind every victim of sacrifice. It will loose men from the heavy burdens which they have laid one upon another, and lead each to behold in every man a child of the same family, whom he is bound to love as himself. It will put an end to the necessity of prisons and jails and gibbets, and the whole system of misery and pain, that comes in the way of transgression. It will bring men to 'beat their swords into ploughshares and their spears into pruning-hooks, so that nation will no more lift up sword against nation, nor kingdom against kingdom.' It will plant the sanctuaries of the living God on every hill and upon the banks of every populous river, to which parents and children and children's children shall go up from Sabbath to Sabbath, to praise their Creator. It will hush every cry of oppression on earth, and put in place of it the song of joy. It will more than bring back the golden age of the poets; for that was an age of mental infancy—but this will be an age of intellectual energy.

It is for such a state that 'the whole creation groaneth and travaileth together in pain.' This alone can satisfy the hungerings and thirstings of the human mind. This alone is adapted to its character and its wants. Every man, be he pious or not, feels it.

And the consummation, which Christianity alone is adequate to produce, is the one which he most of all desires. He may not know that this energy exists only in Christianity. He may not be willing to allow it. The means—if this alone furnishes them,—he may abjure; but the end is precious to him. And the more he becomes convinced, by the increasing light about him, that the Christian system—or rather its author—is this omnipotent agent, the more favorable does he feel towards it. The adaptation of Christianity to produce a result so desirable cannot fail to recommend it to his attention and his esteem.

The purity of Christianity is another engaging feature. By this we mean not the absence of merely external defilement; but that moral purity, which is both a fruit and an evidence of faith, and which Christianity demands of all its votaries. To the most vile and abandoned, in a moral sense, if they only have cultivated minds, (for such unhappy anomalies exist,) purity possesses an unspeakable charm. The character of Christ seems to them lovely, and the character of angels, and the character of ‘just men made perfect,’ when they yield themselves to sober reflection,—because of the unblenching whiteness which envelopes them. Though they have not firmness enough to imitate, they have taste enough to admire such examples of excellence, and to respect the system of which it is an effect.

But the purity of which we here speak extends further. It involves the deliverance of man from subserviency to his passions. It breaks the fetters of sense, and lets the mind soar away into the regions of spirit. It makes the clouds roll away, which sin and sensuality had brought over the heavens, and reveals to the freed soul the mysteries of the universe. It introduces man to a position where he can not only investigate the themes of human learning and plunge into the depths of scientific research, but where the wonders of divinity, the mystery of ‘God manifest in the flesh,’ the great questions of human duty and human destiny assume all the clearness of acknowledged realities—yea, all the clearness which is possible, while we are ‘compassed about with infirmities.’ Christianity, and nothing else, can accomplish all this. Can it fail, then, to engage the mind that delights in clear and unfettered thought?

The promises of Christianity furnish an additional charm. There is no man, who does not delight in the anticipation of future good. But Christianity is pre-eminently a system, which has promises, not only of future, but of eternal good, at its very basis. Its first duty is enforced by such an announcement—‘He that believeth shall be saved.’ The ruggedness of the whole road is mitigated by the certainty of ‘the glory to be revealed.’ The ‘sympathizing High Priest’ is present in every hour of suffering; and when the furnace is ‘heated seven times more than it is wont to be heated,’ the form of the Son of God is found ‘walking in the midst of the fire.’ ‘Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee;

yea, I will uphold thee by the right hand of my righteousness.' 'When thou passest through the waters, I will be with thee, and through the floods, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.' Such promises have in them a charm, which is enough to overwhelm the mind, even of the impenitent man, with delight. In his own hour of affliction and sadness—yea at the moment of dissolution—if, by a self-appropriating faith, he might perceive them to be the promises of *his own* covenant God, he would be a happy being. In the mere contemplation that such are the true words of him that is pledged to fulfil them—at the season, too, when their soft and soothing consolations are most needed—he is almost ready to exclaim—'Blessed, blessed system; it is worthy of its glorious Author!'

After the above remarks, nothing will need to be said of the excellence of Christianity: but the following fact is too much in point to be omitted. An infidel father, of some respectability and influence, had a wife of devoted piety, and a daughter, on whom both parents had fondly doated. The mother endeavored, from the cradle of this daughter, to imbue her mind with the principles, and to fortify it with the consolations of the Christian religion. The father, equally anxious for her peace and happiness, strove to deliver her from what he deemed the shackles of superstition. His life passed away in efforts to convince her that her mother's was a narrow, exclusive system, unworthy of her belief or trust. At length, her father lay upon his death-bed. He had time for reflection. Here he was enabled to test the support infidelity could give him. His eyes were opened to the realities of the other world, as he approached its portal. A short time before his death, his daughter came to him, in tears, and asked the solemn question—'My father, shall I believe the system you have taught me, or shall I believe my mother?'—Death-beds take off the veil from human eyes: they often bring involuntary testimony to the excellence of our faith. The only answer was—'Believe your mother.'

In reflecting upon this whole subject, the following thought naturally suggests itself viz.—Persons of cultivated taste, who reflect much on the excellence of Christianity, have need of care lest they should mistake mere admiration of it, for a deep, thorough, experimental acquaintance with it. Many a man will enter into heaven, who was incapable of such views of Christianity as you entertain—or, at least, whose powers were so little developed that he never *did* entertain them. It is not an admiration, but an appropriation to the heart and the life of the principles of Christianity, which saves. And at the judgment of the great day, I would rather be the poor, degraded Hottentot, whose views of the Christian religion were scarcely larger than a child of three years old might attain, with a hope in Christ—than the learned unbeliever, who had praised the sublimity and the excellence of that religion, while his heart remained a stranger to its power.

REVIEW.

MEMOIR OF ROGER WILLIAMS, *the Founder of the State of Rhode Island.* By JAMES D. KNOWLES, Professor of Pastoral Duties in the Newton Theological Institution. Boston: Lincoln, Edmands & Co. 1834. 12mo. pp. 437.

Our limits will not allow us to do justice to this volume—a volume which in every point of view, is an honor equally to the author, and the denomination to which he belongs, to the State of Rhode Island, and to the whole country. The name of Roger Williams, like that of Luther, marks a new stage in the advancement of society—an era in the history of the human race. Others had opposed the corruptions of Rome before; but to Luther alone was the signal honor allotted, of opposing them successfully, of being the chosen instrument of Heaven in establishing the principles of Protestantism over a large portion of Christendom. So, also, others had appeared from time to time, to lift the voice in favor of freedom of conscience; but to do this fully, consistently, and successfully, to make it actually the basis of civil society, and, in circumstances most unfavorable, to see the great experiment work out its own triumphant vindication, was an honor reserved to crown the brow of the proscribed and exiled Roger Williams. Do we not, in both cases, discern the hand of Him who hath chosen the weak things of this world and things despised, to accomplish his purposes of mercy to mankind, *that no flesh should glory in his presence?*

It is gratifying to think that the time has arrived, when a man whom his own age could not appreciate, can have justice done to his character. It is gratifying to find that so many materials remain to exhibit that character in its true colors and proportions. Most of all, is it gratifying, that the work of preparing these materials has fallen into the hands of one so admirably qualified to present them in their proper shape to the public eye. It is rarely that the first hand that attempts to delineate the history and characteristic features of a great mind, is so completely successful as to preclude the efforts of a competitor. The public are not satisfied with the attempt, and succeeding writers not seldom carry away the palm of successful biography or history. Nor is this to be wondered at. Few persons who enter this field, possess that genius, which Sir Joshua Reynolds defines to be “the power of expressing a subject as a whole;” and few subjects present a whole more difficult to grasp and express, than the original forms of a truly great mind, its various relations to society, and its manifold influences on human improvement and happiness. But, until these are well understood and expressed, no great man can be said to have had a biographer. Hence the numerous “Lives” of such men as Cromwell, and Napoleon; of Luther, and Calvin, and Knox, and Whitfield, and Wesley, and Fuller; of Milton, and Cowper, and Burke. It may be doubted whether *some* of these

distinguished names have, even to this day, found a competent biographer. ROGER WILLIAMS is more fortunate. The star of his pure fame is fixed in the sky. The last lingering cloud of prejudice must now be dispelled, and unborn generations, while they hail its mild lustre, shall learn to revere the name of the illustrious FOUNDER OF RELIGIOUS FREEDOM.

Roger Williams, it appears, was born in Wales, in the year 1599. The locality of his birth, and the character of his parents, are not known. It has been supposed that he was a relative, as well as a contemporary, of Oliver Cromwell; but this is not certain. Though admitted to intimacy with that extraordinary man in the zenith of his power, and sympathizing with him, as with Milton, then Cromwell's Secretary, in many of his views of religion and religious freedom, it does not appear that he claimed any other affinity. We are disposed to believe that he was blessed with pious parents, since it is certain that he is to be added to the long bright catalogue of great and good men, the foundation of whose excellence was laid in early piety. Like David, he could say, in the grateful recollections of old age, *O God, thou hast taught me from my youth*. In a work published by him, in his 74th year, he observes, "The truth is, from my childhood, now above three-score years, the Father of lights and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus, to his holy Scriptures," &c.

That his parents were in humble life, may be inferred from the incident which is said to have given direction and impulse to his future career. While yet a boy, he was one day observed by Sir Edward Coke, the celebrated English lawyer, to take notes of the sermon during public worship. This exciting Sir Edward's curiosity, he requested, at the close of the service, to see the notes, with which he was so well pleased, that he determined to give him the advantages of a public education, which he did; but whether at Oxford, or Cambridge, is yet undecided. He himself alludes to his acquaintance with the "universities," and his rank as a preacher, as well as his writings sufficiently attest that his education was liberal. It is said that he also studied law, under the instruction of his noble patron—a circumstance that shows the wisdom of Divine Providence, in giving him a training suitable to the important part he was afterwards, unexpectedly indeed, to take, as the founder and legislator of a new colony across the ocean; where, in the language of Judge Story, "we read, for the first time since Christianity ascended the throne of the Cæsars, the declaration, 'that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he required.'"

His attention, however, was soon drawn away from the law, to the more congenial study of theology. He entered into Episcopal orders, and took charge of a parish. How long he continued in this situation, is not known; but with principles so liberal as his, it is not probable that he could long remain without giving offence

to the high church party. He embraced the principles of the persecuted Puritans with all his heart. Cotton and Hooker, who, it appears, were at this time, his intimate friends, and of a less decisive character than his, were obliged to flee from the tyranny of the bishops, and the perils of the High Commission Court, under Charles I., and Roger Williams only a little preceded them to the shores of New England.

The ship *Lyon*, in which he had embarked, arrived Feb. 5. 1630—1. Gov. Winthrop, in his *Journal*, remarks, "she brought Mr. Williams, a godly minister, and his wife,—Mr. Throgmorton, &c." a paragraph which shows that he was married at the time, and also the character which he brought with him to the land of the pilgrims. He was at this time about 32 years of age. His views touching the limits of ecclesiastical and civil power, which it seems he frankly avowed, gave some offence in Boston; but the first church in Salem invited him to become an assistant of Mr. Skelton, and he complied. The General Court interfered, by a letter to Mr. Endicott, but the church persisted.

Instead of calm expostulation, persecution now commenced; and, notwithstanding the love which both Mr. Skelton and the church cherished for him, in the course of the summer, he was obliged to fly to Plymouth. Here he found greater liberality of feeling than in Massachusetts Bay; and, after some trial, was chosen a teacher of the church, as colleague with Ralph Smith, the pastor. Here he remained two years, and gained the friendship of Governor Bradford; while, at the same time, he formed that kind acquaintance with Ousamequin and Canonicus, sachems of the Pokanoket and Narraganset Indians, which afterwards proved of so much service to him in his banishment. He seems even to have had thoughts of devoting his life to labors among them; and, for this purpose, took great pains to acquire the Indian languages, which he did, to a greater extent than any other man of his age. "My soul's desire," he says, "was to do the natives good;" and no man's life better proved his sincerity.

The church at Salem having invited his return, he obtained a dismissal from Plymouth, and resumed his labors at Salem, in August, 1633. But as early as the next December, the General Court called him to account, for a treatise which he had formerly written for the Governor and Council of Plymouth, in which he maintained that the charter from the King of England could not convey to the colonists, independent of a fair purchase, a right to the land of the Indians; a doctrine equally honorable to his head and heart. His explanations and conciliatory spirit averted censure, (though he did not retract his opinions,) and he was permitted to continue his ministry. The year following, on the death of Mr. Skelton, he was regularly ordained in his place, the teacher of the church. This was regarded by the Court, who had opposed it, as a "contempt of authority," and they accordingly took measures to punish it. The slighter charges made against Mr. Williams, that he insisted on the use of veils by females in public worship,

and that he instigated Mr. Endicott to cut out the cross from the national colors as a relic of Popery, are cleared up by Mr. Knowles, in a perfectly satisfactory manner.

The long averted storm at length burst upon him. In July, 1635, he was again summoned to Boston, on the charges which issued in his banishment. These charges are examined by his biographer, and it is clearly shown that whatever subordinate faults were imputed to him, "the cause of his banishment is to be found in the great principle which has immortalized his name, that THE CIVIL POWER HAS NO JURISDICTION OVER THE CONSCIENCE."

'This noble doctrine, which the Scriptures clearly teach, and which reason itself proclaims, was, at that time, viewed, by most men, to be as heterodox in morals, as the Copernican theory was considered by the Inquisition to be false in philosophy; and he who maintained it, was liable to the fate of Galileo. The Papists abhorred it, for it would have subverted the Papal throne. The English Church rejected it, for it would have wrested from the hierarchy its usurped authority, and led the Church away from the throne of an earthly monarch to the footstool of the King of kings, as her only head and sovereign. The Puritans themselves disowned it, for they were so firmly convinced of the truth of their doctrines, that they deemed him who was so obstinate as not to embrace them, to be worthy of punishment for acting in opposition to his own conscience.* They refused to conform to the ceremonies of the English Church, but it was because they believed those ceremonies to be idolatrous, and not because they denied to men the power to enforce the belief of doctrines and the practice of rites. They opposed the Prelates, but they believed that a similar sway might be safely intrusted to their own hands. They resisted, and for a while triumphed over the Lords Bishops, but they forgot that the despotism of the Lords Brethren, as Blackstone termed them, might be quite as intolerable. They did not understand the nature of that liberty which the Gospel bestows. They were misled by the analogies which they drew from the Mosaic institutions, and felt it to be their duty to extirpate heresy, with as unsparring rigor, as the Jews were required to exercise against those who despised or violated their ritual.' pp. 75, 76.

It was about the middle of January, 1635—6, that Mr. Williams, (to avoid being sent back to England, as the General Court designed,) left his affectionate flock, his wife, and two little babes, and through the bitter cold, and deep snow, hastened his flight to seek a shelter in the territory of Narraganset. To this course he was advised by the excellent Winthrop, who was secretly his friend.

The severity of his sufferings, however, affected his frame, for the rest of his life. He obtained from Ousamequin, father of the celebrated king Philip, whose residence was at Mount Hope, near Bristol, (R. I.) the grant of a tract of land on the east side of Pawtucket river, near Seekonk. Here he seems to have been joined by some of his friends from Salem, and "began to build and plant;" but being kindly advised by his friend, Governor Winslow, that he was within the bounds of the Plymouth patent, and that his remaining there must bring them into collision with the Bay, he promptly gave up his new residence; and, in company with five others in a canoe, went down the river, and turning the western shore, went up as far as the present town of Providence. This

* This is the ground on which Mr. Cotton himself justifies the punishment of heretics. See the "Bloody Tenet."

was probably in May, 1636. Here, at length, after being, to use his own inimitable language, "sorely tost, for one fourteen weeks, in a bitter winter season, not knowing what bed or bread did mean," here, in the bosom of a wilderness, and begirt with savages, the wandering exile found a rest.

'Tradition reports, that Mr. Williams landed near a spring, which remains till this day.* At this spot, the settlement of Rhode-Island commenced.

"O call it holy ground,
The soil where first they trod,
They have left unstained, what there they found,
FREEDOM TO WORSHIP GOD."†

To the town here founded, Mr. Williams, with his habitual piety, and in grateful remembrance of "God's merciful Providence to him in his distress," gave the name of PROVIDENCE.' pp. 102.

The spot thus selected, belonging to the Narraganset tribe, Mr. Williams immediately visited the sachems, Canonicus, and Miantinomo, with whom he was already well acquainted, and obtained from them, by purchase, a cession of territory, sufficient for the purposes of his little colony. Having resolved on establishing a refuge for those who might flee from persecution, he generously divided his purchase among the twelve persons who joined him, "without reserving to myself," as he afterwards observes, "a foot of land, or an inch of voice, more than to my servants and strangers." Like Wm. Penn, he might, doubtless, have been proprietary of his colony, and controlled its government; and he was afterwards blamed by some for not doing it; but he preferred to put it on a different footing, that of a pure democracy, with perfect liberty of conscience. We doubt whether the world offers a finer example of obedience to the Christian law, "Thou shalt love thy neighbor as thyself."

Mr. Williams was soon joined by his wife, and children, with other of his friends from Salem. Having expended all his little property, he was obliged to exert himself for their support. In this state of poverty, he says, "It pleased the Father of Spirits to touch many hearts dear to him with many relentings; amongst which, that great and pious soul, Mr. Winslow, melted, and kindly visited me at Providence, and put a piece of gold into the hands of my wife, for our supply." In his reply to Mr. Cotton, also, he says, "It is not unknown to many witnesses in Plymouth, Salem, and Providence, that the discussor's time hath not been altogether spent (though as much as any others, whatsoever,) in spiritual labors, and public exercises of the word; but day and night, at home and abroad, on the land and water, at the hoe, at the oar, for bread."

* "Tradition has uniformly stated the place where they landed, to be at the spring southwest of the Episcopal church, at which a house has recently been built by Mr. Nehemiah Dodge." Moses Brown.

† Mrs. Hemans' noble ode, "The Landing of the Pilgrim Fathers." This beautiful stanza applies with more literal truth to Roger Williams and his companions, than to all the Pilgrim fathers.

Within a month or two of Mr. Williams' settlement at Providence, a circumstance occurred, which put his character to a striking test.

'In July, 1636, a short time after Mr. Williams' removal to Providence, a party of Indians murdered Mr. John Oldham, near Block-Island, whither he had gone from Massachusetts, in a small barque, for purpose of trade. The murderers fled to the Pequods, by whom they were protected. It was suspected, however, that the murder was contrived by some of the Narragansets, and Nianticks; and there was evidently some disposition among these tribes and the Pequods, to form a league for the destruction of the English.

The first intelligence of the murder of Mr. Oldham, and of the proposed league, was communicated by Mr. Williams, in a letter to Governor Vane, at Boston, a few days after the event. With a spirit of forgiveness and philanthropy, which honors his memory, he promptly informed those who had so recently expelled him from the colony, of the peril which now threatened them.

Mr. Williams, in his letter to Major Mason, has incidentally related his subsequent agency in this affair. It is due to him, to quote here his own simple and energetic words:—

"Upon letters received from the Governor and Council at Boston, requesting me to use my utmost and speediest endeavors to break and hinder the league labored for by the Pequods and Mohegans against the English, (excusing the not sending of company and supplies by the haste of the business) the Lord helped me immediately to put my life into my hand, and, scarce acquainting my wife, to ship myself alone, in a poor canoe, and to cut through a stormy wind, with great seas, every minute in hazard of life, to the sachim's house. Three days and nights my business forced me to lodge and mix with the bloody Pequod ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen, murdered and massacred by them on the Connecticut river, and from whom I could not but nightly look for their bloody knives at my own throat also. God wond'rously preserved me, and helped me to break to pieces the Pequods' negotiation and design; and to make and finish, by many travels and charges, the English league with the Narragansets and Mohegans against the Pequods." pp. 125—128.

This truly Christian conduct of Mr. Williams, in returning good for evil, did not fail to affect the hearts of the Pilgrims.

'Some of the leading men in Massachusetts felt that he deserved some acknowledgment of gratitude for his services. He says, in his letter to Major Mason, that Governor Winthrop "and some other of the council motioned, and it was debated, whether or no I had not merited, not only to be recalled from banishment, but also to be honored with some mark of favor. It is known who hindered, [alluding, it is supposed, to Mr. Dudley] who never promoted the liberty of other men's consciences.'" pp. 134.

In the following year, 1637—3, Mr. Williams advised and aided Mr. John Clarke, a pious, and learned physician, in establishing the town of Newport, on the island then called Aquetneck.

About this time an act was passed in Massachusetts, debarring the inhabitants of Providence from trading with the port of Boston, which operated with such severity, that it occasioned to Mr. Williams alone, in the course of years, the loss "of many thousand pounds." But no injuries to himself or his fellow colonists, could provoke him to withhold his kind offices with the Indians. In a letter written soon after, to Governor Winthrop, he says,

"Yet the earth is the Lord's and the fulness thereof. His infinite wisdom and pity be pleased to help you all, and all that desire to fear his name and tremble at his word in this country, to remember that we are all rejected of our native soil, and more to mind the many strong bands, with which we are all tied, than any

particular distastes each against the other, and to remember that excellent precept, Prov. 25, If thine enemy hunger, feed him, &c. for thou shalt heap coals of fire upon his head, and Jehovah shall reward thee; unto whose mercy and tender compassions, I daily commend you. &c." pp. 152.

It is eminently delightful to find, in Winthrop's Journal, repeated allusions to information received from Mr. Williams, respecting the Indians, and services rendered by him; the particulars of which, in many instances, Mr. Knowles has been enabled to give in Mr. Williams' own letters, associated there with the most generous sentiments, and passages of the utmost pathos and beauty.

As yet, Mr. Williams and his friends had retained their Pedobaptist views, and continued in connexion with the Congregational church in Salem. Divine worship had been regularly maintained from the first, and Mr. Williams was probably regarded as the pastor of the little flock of banished ones in the wilderness. But this year, 1638, a revolution was wrought in their views of the constitution and ordinances of the Christian church, which issued in their becoming Baptists, and founding the first Baptist church in Providence; although Mr. Williams, a few months after, thought it his duty to withdraw from all church connexion. Various statements have been given of these facts by his adversaries. We think Mr. Knowles has treated the whole subject with a candor and discrimination that leaves nothing more to be desired. We shall quote some of his remarks on the grounds of Mr. Williams' conviction, the validity of his baptism, and the cause of his subsequent secession.

“That his principles tended to “anabaptistry,” using this word as referring to the principles now held by the Baptists, is doubtless true. His views of the distinction between the Mosaic institutions and the Christian church; his reverence for the supreme authority of Jesus Christ; his appeals to the Scriptures as the only rule of faith and practice, and to the New Testament as the statute book of the Christian church; his assertion and defence of the independent right and imperative obligation of every individual, to search the oracles of God, and follow their teachings, without dictation or restraint from other men; his bold and uniform proclamation of the unfettered liberty of conscience, in those concerns which pertain to the intercourse between God and the soul, will doubtless be acknowledged by the Baptists, to have had a strong tendency to lead Mr. Williams to adopt their distinctive views of the Christian ordinances.

Nor will it be considered by other men, as a very strange vagary of an unstable mind, that a clergyman, educated in the Church of England, should adopt the opinion, that immersion is the only scriptural baptism, when that church had taught him, in her offices, that baptism must be so administered, except in cases of weakness or disease. Nor ought Mr. Williams to be severely censured for denying that infants are proper subjects of this ordinance; when it is recollected that the first President of Harvard University, (Dunster,) held the same opinion; and the second President (Chauncey) so far followed in the same course, as to insist, that baptism should be administered to infants and adults, by immersion only.* Mr. Williams will, at least, be viewed as excusable, by those who agree with a learned Pedobaptist of our own times, that “it is a plain case, there is no express precept respecting infant baptism in our sacred writings.”† If Mr. Williams could not find infant baptism in the Scriptures, his rejection of it was a natural result of his prin-

* Pierce's History of Harvard University, pp. 10, 18.

† Dr. Woods, on Infant Baptism, Lecture I.—He adds, “the proof, then, that infant baptism is a divine institution, must be made out in another way.”

ciples, and may candidly be ascribed to his single-hearted deference to the authority of the Bible; though his reputation for ingenuity may suffer, because he was unable "to make out the proof in another way." pp. 163, 164.

'If, then, a company of believers in China might, in accordance with the spirit of the New Testament, appoint an administrator of the ordinances, the little band of Baptists at Providence were fully authorized to do it. No minister could have been obtained in America, to baptize Mr. Williams. The case was one of obvious necessity, and the validity of the baptism cannot be denied, without rejecting the fundamental principle on which dissenting churches rest, that all the ecclesiastical power on earth resides ultimately in the church, and that she is authorized to adopt any measures, not repugnant to the Scriptures, which may be necessary for her preservation and prosperity. Whatever the New Testament has positively prescribed, must of course be strictly obeyed.

In regard to those whom Mr. Williams baptized, there can be no dispute. He was a clergyman of the Church of England, and Pedobaptists must admit, that immersion, administered by him, was Christian baptism. Their own ministers not infrequently administer the rite in this manner, and the persons thus baptized are received as regular members of their churches.' pp. 168, 169.

'We may conclude, then, that he left the church, not because he had any doubts respecting the nature of baptism; nor because he had been baptized by a layman; but because he believed, that no man is now authorized to administer the ordinances, and that no true church can exist, till the apostolic ministry shall be restored. With these views, he could not conscientiously remain connected with any church, nor regard his baptism as valid.

We have thus stated the facts, concerning Mr. Williams' conduct, so far as we have been able to ascertain them. We see that he acted from erroneous views, in leaving the church, and we lament that he was thus misled into a course injurious to religion and to his own spiritual welfare. But we see nothing which impeaches his religious character; and his future life furnished abundant evidence of his piety towards God, and of his love to men. He adopted no errors, except his views respecting the ministry and the organization of the church. The great truths of the Gospel he steadfastly believed. His life exhibited their efficacy, and his heart felt their consoling power.' pp. 173—175.

Mr. Williams and his wife, with the rest who had been members of the Salem church, were excommunicated, in consequence of becoming Baptists. But the church they founded continues to flourish in the vital faith of the Gospel, while that at Salem has faded, alas, into "the yellow leaf" of Socinianism. If there be here a lesson on the comparative soundness of the Baptist and Pedobaptist church constitution, is it not in favor of the former?

For several years, Mr. Williams appears to have been steadily employed at Providence, in labors for the welfare of the colony, and for the subsistence of his family. He possessed no property, and was obliged to support his wife and children by his own personal exertions. He engaged in agriculture, and also in traffic with the Indians. But he never lost sight of the spiritual good of any with whom he was connected.

In 1641, when the difficulties of Mr. Gorton had driven him from every other place, even from Newport, "Roger Williams," says Hutchinson, "although he disliked his principles and behavior, with his usual humanity gave him shelter."

The year 1643 is memorable for the union of the colonies for the purpose of mutual defence. Rhode-Island alone was excluded from the New England Confederacy. But the influence of Mr. Williams with the Indians, saved her from the perils, to which the

inexorable aversion of her sister colonies left her exposed. This very year Mr. Williams was appointed the agent of Rhode-Island, to procure a charter, and sailed to England. Being shut out from Boston, he went to New York, then called Manhattoes, to embark; and a kind Providence so ordered it, that he was enabled by his mediation, to put an end to the bloody war, at that time raging between the Indians and the Dutch. His *Key to the Indian Languages*, was prepared by him during his voyage to England; for, as Mr. Knowles remarks, he acted on the principle, so beautifully expressed in one of his books, "One grain of time's inestimable sand is worth a golden mountain."

Mr. Williams arrived in England just after the commencement of the civil war, which ended in the Revolution, the death of Charles I., and the Protectorate of Cromwell. By the aid of Sir Henry Vane, he obtained of Parliament a charter for Rhode-Island, dated March 14, 1644, granting ample powers for civil government on the principles they had already avowed, of perfect religious freedom. During his visit, he published his "*Key*," and his celebrated book, entitled "*The Bloody Tenet of Persecution for Cause of Conscience*," which he dedicated to Parliament, and which was doubtless read by the leading men of the day, though few of them were prepared to adopt his just and generous principles in their full extent. Of this number, however, we may reckon the names of Sir Henry Vane, Sir Richard Saltonstall, Dr. John Owen, Bunyan, Milton, and Cromwell. Mr. Cotton, whose letter on the subject had given occasion to the work of Mr. Williams, published a reply, entitled "*The Bloody Tenet Washed, and made White in the Blood of the Lamb*," which drew forth from his able antagonist a rejoinder, entitled, "*The Bloody Tenet yet more Bloody, by Mr. Cotton's Endeavor to Wash it White*;" in which, he clearly exposes Mr. Cotton's sophistical distinction between persecution for religious opinions, and punishment for maintaining errors, while he does full justice to his excellent character.

Roger Williams is entitled to the honor of being the first writer of modern times, (unless the celebrated DUDITH, himself a Baptist, a century before, be an exception,) who clearly maintained the absolute right of every man to a "full liberty in religious concerns." Neither Lord Baltimore, nor William Penn, neither Jeremy Taylor, nor John Locke, though they were in advance of their age in liberality of views, were either so early, so enlarged, or so consistent, in the assertion of this right. Mr. Williams' "*Bloody Tenet*" was published in 1644. It is his noblest work. Though prepared under unfavorable circumstances, it contains a full exhibition of his principles, in a spirit of Christian courtesy, and in a style "animated and often beautiful." It is in the form of a dialogue between Truth and Peace, which is sustained with great ability, reminding one of some of the best passages of Bunyan. This book, which ought to be reprinted commences thus:—

"*Truth.* In what dark corner of the world (sweet Peace) are we two met? How hath this present evil world banished me from all the coasts and quarters of it, and how hath the righteous God in judgment taken thee from the earth?"

“*Peace.* ’Tis lamentably true, (blessed Truth) the foundations of the world have long been out of course. The gates of earth and hell have conspired together to intercept our joyful meeting, and our holy kisses. With what a weary, tired wing, have I flown over nations, kingdoms, cities, towns, to find out precious Truth.

“*Truth.* The like inquiries, in my flights and travels, have I made for Peace, and still am told, she hath left the earth and fled to heaven.

“*Peace.* Dear Truth, what is the earth but a dungeon of darkness, where Truth is not?” pp. 361.

Mr. Williams returned to America, in the fall of 1644, and, in consequence of letters which he brought to that effect, was emboldened to land in Boston. His letters do not seem, however, to have softened the General Court; for, within two months after, we find them passing an act which subjects every one denying Infant Baptism, to the sentence of banishment. This act of Nov. 1644, is a striking comment on the danger of a mistaken conscience in the best of men. It was followed by others, which show a settled policy unfriendly to the colony then established by the charter under the protection of the mother country, and which, but for God’s kind providence, and the vigilance of Mr. Williams, must have ruined it. Yet the very next year, 1645, by means in no small part of Mr. Williams’ kind offices, New England was saved a second time from a general Indian war, arising from the resentment of the Narragansets, for the death of their chief sachem, Miantinomo, who was executed at Boston, on the charge of a breach of faith.

While Mr. Williams was in England, he became acquainted with Mr. John Winthrop, son of Governor Winthrop, a gentleman of great piety and worth, who afterwards settled at Nameug, now New London, in Connecticut. An intimate friendship ensued, which was interrupted only by death. The interesting correspondence between them, enables Mr. Knowles greatly to enrich the latter half of the volume with Mr. Williams’ hitherto unpublished letters, “none of which,” as he justly observes, “are common-place,” but stamped with the original impress of his powerful and peculiar mind. “They relate to politics, literature, agriculture, and various other topics, while religion is diffused like a grateful fragrance, through them all.” See examples, pp. 210, 224, 226, 227, 229.

Mr. Williams had a large share in organizing the government under the charter, but he was unambitious of its honors. The first General Assembly met at Portsmouth, R. I., May, 1647, when John Cogshall was chosen President, and Roger Williams, Assistant, for Providence. They agreed upon a body of laws, chiefly taken from the laws of England.

“The code, which contains nothing except civil regulations, concludes thus: “Otherwise than thus, what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. And let the lambs of the Most High walk, in this colony, without molestation, in the name of Jehovah, their God, forever and ever.” This noble principle was thus established, as one of the fundamental laws, at the first Assembly under the charter. It is indigenous to the Rhode-Island soil, and is the glory of the state.’ pp. 208.

The following year, Mr. Coddington being President, made great efforts to detach the island of Rhode-Island from the colony, and unite it to Massachusetts. This attempt created great disorder. The letter of Mr. Williams, who interposed as a peace-maker on this occasion, is exceedingly beautiful, and well deserved the success which attended it on the public mind.—See pp. 214.

Mr. Coddington, however, was obstinate. He went to England, in 1649, procured a separate charter for the island, and returning in August, 1651, at once subverted the existing government. Great agitation ensued. The only remedy was in a new application to England. Mr. John Clarke was accordingly chosen by the citizens of Newport and Portsmouth, and Mr. Williams was entreated by the citizens of Providence to accompany him. Although he was reluctant to leave his wife and six children, and had not been remunerated for the expenses of his first voyage, yet he sold his house at Narraganset, to raise funds, and afterwards embarked for England, Nov. 1651. Mr. Coddington's commission was vacated by the Council of State the next year. Great opposition was made; but in Sir Henry Vane, they still found a faithful and powerful friend. Mr. Williams, at this time, published his rejoinder to Mr. Cotton, and two other treatises on "A Hireling Ministry none of Christ's," and "Experiments on Spiritual Life and Health, with their Preservatives." Of the latter volume, unfortunately, no copy is known to exist. His presence being greatly needed in America, he left Mr. Clarke to maintain the interests of the colony, and returned early in 1654. On a letter to his friend, Mr. Winthrop, written soon after, Mr. Knowles observes,—

"Among other remarkable passages, in the foregoing letter, the allusion to Milton is not the least interesting. He was then the Secretary of the government, and in that office he honored the English name, by his eloquent writings in defence of liberty. Mr. Williams was naturally attracted to a communion with the lofty spirit of Milton. His was a kindred mind, imbued with the same love of liberty, and alike free from selfish ends. Both encountered persecution, and endured poverty for their principles. They both acted in the same spirit of self-sacrifice for the good of others; and Mr. Williams might have used, with equal truth and propriety, the magnanimous and almost triumphant language of Milton, in his sonnet on the loss of his sight, which was hastened by his intense application to his noble "Defensio pro Populo Anglicano."

" I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope,—but still bear up, and steer
Right onward."

The preceding letter bears an incidental testimony to the various learning of Milton, and it implies, that Mr. Williams was sufficiently versed in the Hebrew, Greek, Latin, Dutch and French languages, to teach them. It shows, moreover, that, like Milton himself, and Dr. Johnson, and other distinguished men, Mr. Williams employed himself in the honorable office of an instructor of youth; an office worthy of the most gifted mind, and which ranks, in the estimate of sober reason, second to no other function, except that of the teacher of religion. This fact is the more honorable to Mr. Williams, because he became a teacher, as a means of subsistence while he was serving his colony in England.' pp. 264, 265.

By the wisdom and healing gentleness of Mr. Williams, in 1654, the colony was reunited, after a disorderly interval of several years.

Yet there were not wanting individuals, uneasy and restive under restraints, one of whom, in 1655, sent a paper to the town of Providence, affirming that it was blood-guiltiness and against the rule of the gospel, for magistrates to execute judgment on transgressors of the public weal. This drew from Mr. Williams, at this time President, a letter, in which he defines the legitimate powers of the magistrate, with a precision and force which has been the admiration of succeeding ages. It will be found in the 279th page of the Memoir. These just sentiments prevailed, and disorders were healed.

In 1656, Massachusetts enacted severe laws against the Quakers, then newly arrived from England. All the New England colonies united in the persecution, with the exception of Rhode-Island, who resisted all the attempts made to induce her to abandon her principles, and extended her protection to these unhappy people. The next year, 1657, the "half-way covenant" was adopted in Boston. Was it not a judgment on God's persecuting people?

In 1658, Mr. Williams was superseded as President, by Mr. Benedict Arnold. In 1660, King Charles II. having been restored, was proclaimed in the colony; in consequence of which, a new commission was sent out to Mr. Clarke, in England, and a new charter was obtained from the King, in 1663. It was received in Rhode-Island with great joy, and continues to this day, the fundamental law of the State. Mr. Arnold was the first Governor under it, and among the Assistants, as before, was Roger Williams. In 1664, we find him again in the same office, and also acting on two important public committees, for reviewing the laws, and settling the boundaries of the state. The charges that the Roman Catholics and Quakers were at this time deprived of the rights of freemen, are shown by Mr. Knowles to be a mistake. Had it even been true, it could not fix any stain, personally, on Mr. Williams, since his principles never changed. At this time, he wrote that pathetic and patriotic letter to Major Mason, which closes in the following strain of characteristic Christian feeling:

"I know you are both of you hot; I fear myself also. If both desire in a loving and calm spirit, to enjoy your rights, I promise you, with God's help, to help you to them, in a fair, and sweet, and easy way. My receipt will not please you all. If it should so please God to frown upon us that you should not like it, I can but humbly mourn, and say with the prophet, that which must perish must perish. And as to myself, in endeavoring after your temporal and spiritual peace, I humbly desire to say, if I perish, I perish. It is but a shadow vanished, a bubble broke, a dream finished. Eternity will pay for all." pp. 393—401.

He was chosen Assistant in 1667, but declined serving, probably on account of his age, though he served the town of Providence the same year, as Deputy. In 1675—6, when king Philip's war spread terror and distress through New England, and threatened the existence of the colonies, Mr. Williams accepted a captain's commission, and though 77 years old, displayed his spirit and patriotism, in promoting the defence of the town, which was attacked by the Indians, and 29 houses burned, March 29, 1676.

'It is said, that when the Indians approached Providence, Mr. Williams took his staff, and went to meet them on the heights north of the cove. He remonstrated with the sachems, and warned them of the power and vengeance of the English. "Massachusetts," said he, "can raise thousands of men at this moment; and if you kill them, the King of England will supply their place as fast as they fall." "Well," answered one of the chieftains, "let them come. We are ready for them. But as for you, brother Williams, you are a good man. You have been kind to us many years. Not a hair of your head shall be touched."'

His celebrated controversy with the Quakers was held at Newport and Providence, in 1672. His motives were undoubtedly honorable and pure. He declares that he thought it his duty, while he contended for their enjoying full liberty of conscience, to bear his testimony against the error of their principles. A lower motive could hardly have drawn a man of his gentle spirit, at the age of 73, into a public debate. He afterwards published a full account of the discussion, in a large book of 327 pages, entitled "George Fox digged out of his Burrowes."

Mr. Williams' zeal for the salvation of men, was neither cooled by age, nor public cares, nor even by his theory respecting the ministry. We find him, after his 77th year, still going to Narraganset, and preaching there. He died at Providence, in the spring of 1683, at the age of 84, and "was buried with all the solemnity the colony was able to show." Of his last hours, we have no accounts remaining; but a letter written by him to Governor Bradshaw, of Massachusetts, May 6, 1682, within a year of his departure from earth, closes in the following words, which sufficiently develop the state of his mind:

"We have tidings here of Shaftsbury's and Howard's beheading, and contrarily, their release, London manifestations of joy, and the King's calling a Parliament. But all these are but sublunaries, temporaries and trivials. Eternity (O eternity!) is our business, to which end I am most unworthy to be,

Your willing and faithful servant,

ROGER WILLIAMS."

Thus lived, and thus died this venerable patriarch, the Founder of Rhode-Island, and the Father of Religious Liberty. His memory is truly blessed. None, after this, can deny him to have been one of the most remarkable, unaffectedly pious, conscientious, forgiving, noble minded, and disinterested of men. And though our limits forbid us to notice many of the most valuable features in the Memoir, and to confine ourselves to this meagre outline of the history and services of its illustrious subject, we cannot conclude without earnestly commending the whole volume to our readers, and thanking Mr. Knowles again and again for the favor he has conferred upon us, and (we are happy in believing,) upon millions throughout the world. That world will yet see cause, with deep and fervent gratitude to bless God, as we do this day, for the existence of ROGER WILLIAMS.

A Review of Mr. Lynd's Memoir of Dr. Staughton, is in preparation for the Magazine.

LITERARY NOTICES.

JOURNAL OF A RESIDENCE IN SCOTLAND, and *Tour through England, France, Germany, Switzerland, and Italy, with a Memoir of the Author, and Extracts from his Religious Papers.* Compiled from the Manuscripts of the late HENRY B. McLELLAN. By J. McLellan, Jr. Boston: Allen & Ticknor. 1834. 12mo. pp. 377.

It is difficult to express in a few words, what we wish, of a volume which combines so many and various attractions as this. The brilliant mind of the youthful tourist, the scenes he traversed, the persons, and conversations he describes, each has a separate charm for those who feel an interest in the beautiful scenery of nature, the monuments of art, the various forms and aspects of life, the characters of the great and good, the improvement of society, the cultivation of literature, and the progress of religion. But there is still a deeper and holier charm, a more tender and thrilling interest thrown over these pages, by the peculiar circumstances of Mr. McLellan's conversion, by the clear development and vigorous growth of his Christian character, by his aspirations after high attainments, and by his sudden removal from the world, (whose salvation he so ardently wished to promote,) before he had completed his twenty-third year.

Yet Henry McLellan did not live in vain. His name shall be enrolled with those of Henry Martyn, Thomas Spencer, Kirke White, John Urquhart, Robert Pollock, Charles Wolfe, Joseph S. Christman, and James Brainerd Taylor, cut off, like him, in early youth, but whose names, "like the memory of joys that are past, are pleasant, yet mournful to the soul."

It was due to one so richly endowed, and accomplished for usefulness, that in the mysterious silence imposed on his living voice, the language of his pen should be sent abroad to speak for him, even from his tomb. To his friends, it will be a most precious memorial. Even to strangers, it will not speak in vain. "His ashes retain his fires," and the germs of his piety and genius, though they bloom over his early grave, shall diffuse a fragrance less of earth than of heaven, perhaps quicker, wider, and more intense, than might have flowed from his prolonged life, and protracted labors.

THE CHILD AT HOME; or the Principles of Filial Duty familiarly illustrated. By John S. C. Abbott. Author

of "The Mother at Home." Boston: Crocker & Brewster. 1834. 12mo. pp. 155.

In this sweet little book of Mr. Abbott, the most solid instruction is presented to children in a form so simple, touching, and attractive, that it awakens the most lively attention, and seizes at once upon the imagination, the conscience, and the heart. It is embellished with several beautiful engravings. No parent will regret the purchase of this book, as a present to his children. Many may regret, hereafter, that they did not.

A MEMOIR OF MISS MARY JANE GRAHAM, late of Stoke Fleming, Devon. By Rev. Charles Bridges, M.A. From the Second London edition. Boston: Crocker & Brewster. 1834. 12mo. pp. 344.

Miss Graham died at the age of twenty-seven, and her life was spent chiefly among the shades of retirement; yet her history is remarkable, and richly instructive. It is not so much, indeed, the history of a life, as it is the history of a capacious, vigorous, clear, cultivated, strongly exercised, and truly religious mind. Naturally ardent, yet thoughtful and reflecting, her intellect opened early, and appears to have been enlightened from above, and led to the Saviour, at the age of seven years. Ten years later, however, we find her yielding to literary and metaphysical temptations, and all her Christian hopes overwhelmed by the disastrous and dim eclipse of Infidelity. Restored, at length, after a severe struggle, to a confirmed faith in the word of God, we behold in her one of the most beautiful specimens of Christian character; refined, ennobled, and strengthened by an uncommon degree of intellectual attainment and discipline. All her sentiments and style have a clearness, maturity, and vigor, rarely found, at any age, or in either sex, in combination with so much scriptural knowledge, and so rich a spiritual unction.

This Memoir is adapted, beyond any book we know of, to be introduced with advantage into our flourishing Female Seminaries and High Schools. It discusses questions on the connexion between intellectual and religious improvement, such as at times sorely perplex the conscientious Christian student; and it gives better, because more experimental counsel on these points, than we remember elsewhere to have seen.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmañ.

RANGOON.

MR. BENNETT'S JOURNAL.

(Continued from page 120.)

May 21, 1833. To-day, one of the disciples, who lives at a distance, called, who has not before been in the city since our arrival. He appears a staunch and firm believer of the truth.

A hopeful inquirer.

23. This evening, a son of the late governor of Bassim, called, to inquire and get tracts. He is an interesting young man, and appeared sincere in his inquiries. He did not dispute, but wished objections answered, which had arisen in his mind, on reading some of our tracts, which he had met with. After his inquiries were answered, and as he was about to go, gave him, at his request, several tracts, and part of the New Testament, with an earnest desire that they may be blessed to him, and that his populous region may soon be blessed with a missionary from America.

24. Gave one hundred and fifty tracts this morning. Ko Thah-byoo left to-day for another tour among his countrymen. We earnestly pray that his nation may give him audience, and receive the words of eternal life.

27. Several called to-day, for tracts, &c.; some of whom, appear hopeful inquirers.

28. Gave tracts as usual, this morning. An astrologer and fortune-teller called in to-day, in a shower, who professed much knowledge of the starry host, but whose breast seemed barred against that wisdom which is from above.

Mah Noo and her husband.

Mah Noo called to-day on Mrs. B. She appears well, and will be examined, ere long, for baptism. She relates an interesting account of the conversion of her husband, who has gone to Ava with Mr. Kincaid. After he became a little acquainted with our tracts, he would spend nearly all his time in reading them. They were then engaged in trading on the rivers, and lived in their boat. Often, she says, he would weep plentifully, (a thing very uncommon for a native) and once, when asked why he wept so much, said, "O, I have lost so much! I am now thirty-six years old, and know nothing of religion, while the little slave girl, Meh Shway-ee, who was only five or six, was far better instructed than I, and knew more of the Saviour, &c."

29. Several of the more respectable men, from near the city, called to-day, and made several inquiries on the subject of religion, and asked for tracts.

June 1. Gave tracts in my walk, as usual. Two priests called to-day, and asked for tracts, and New Testament. They were far more mod-

erate and calm than their brethren generally. O, when will the time come, when we can say, "And a great company of the priests were obedient to the faith."

2. Lord's day. Seventeen at worship to-day;—some from a distance.

7. The Catholic called to-day, and says he is soon to return to his native village, near Ava. He has been very attentive to evening worship, and has received enough of light, to see the folly of popery and idolatry; but, whether his mind has been enlightened by the Spirit, is not so easily determined.

Happy death of Moung Dan.

8. This evening, about 9 o'clock, Moung Dan, who was baptized in Maulmein, April 4, 1830, left this world of sorrow, we humbly trust, for mansions of bliss. He was near twenty-three years of age. He accompanied Mr. Kincaid as far as Prome, and returned, as he was too ill to endure the fatigue. An abscess formed in his left side, and, discharging internally, was the cause of his death. He was one who was seized, imprisoned, and flogged, and made to pay about thirty rupees for teaching school, when Mr. Kincaid was absent to Madras. Though he suffered much pain, he bore his sufferings patiently, and enjoyed his reason to the last. He often said, "He was not afraid to die." "He trusted in Jesus, and believed he should, through him, be received into heaven." His last hours were peaceful. We trust he is now before the throne, with others who have died in the faith before him, and ready to welcome others, who are suffering affliction here below, whenever they shall be called to their eternal rest.

9. Lord's day. After worship, attended the funeral of Moung Dan. A large number followed his body to the burning place, where his remains were reduced to ashes, according to the custom of this country.

Encouraging cases.

11. A man from Tha-ya-wa-dee village, about five days up the river, called to-day, and staid a long time. About three years ago, he received a few tracts from Mr. Judson, which he had read, and wished to know more about the truth of their contents. He appeared the most sincere inquirer, the most docile and child-like, of any I have ever seen. He was inquisitive, and did not seem to possess a wish to believe, only so far as he understood the great truths of the gospel; yet he did not dispute, but if difficulties arose in his mind, on their being answered, he seemed to see the objections disappear.

12. Visited the Woon-gee, and presented him a New Testament, bound in red morocco, with which he seemed much pleased. He pronounced it "very good and handsome." How much he will read of it, or how he may treat it, I cannot say. He is a very pleasant man, rather handsome, tall, and appears young for a man of his age, 52.

14. The man from *Tha-ya-wa-dee*, called again to-day, and appears as well as ever.

16. Lord's day. The *Tha-ya-wa-dee* man called to-day, and took his tracts, &c., as he leaves in a few days for his village. He has now a whole New Testament, and will, I trust, read it attentively. I hope to meet this man in heaven. Fifteen present to-day at worship. Moung Hreng, who lives in Pegu, and who was formerly a schoolmaster here, and who got a tremendous beating, the scars of which, he carries with him, for it, called to-day. He says he believes the religion of Jesus, and does not worship at the pagodas, but has to be quiet, "for fear of the Jews." He appears well.

Relapse of Moung Uwa, an inquirer.

21. The *Tha-ta's* nephew, Moung Uwa, called to-day, and disputed with Moung En a long time. He appears to have returned (if, indeed, he ever has left,) to the worship of dumb idols, and says, "These are

my gods"—so that I now consider him in the same predicament he formerly said his friend was, who called on Mr. Kincaid, "O, he is gone, he is gone, he is like a broken egg, you cannot gather it up again."

Conversion of a Burman Priest.

In conversation with Moug Zoo-thee, to-day, who was before referred to, he says that six or seven years ago, he was a *Tha-ma-nay* in the kyoungs, yet his mind was not at rest, as regards the truth of the system of religion there taught; and he frequently inquired of the priests, whose vague and indefinite answers did not satisfy his troubled mind. During the war, they were scattered, as there were no people left to feed them, they having fled for fear of the English. After being half starved, they dispersed, and he left the priesthood, as he found they could not satisfy the scruples which agitated his mind. About three years since, as he was walking on the river side, he saw a respectable man, with some tracts in his hand, and he wished to see them. The man who had them, said they were false books, and ridiculed them so much, that he dare not ask him to give them. A short time after, he met Mr. Judson, with a bundle of tracts, and seeing that he gave to several who asked, he ventured to apply, when he was furnished with several. He had heard much said about the tracts, and the new religion, but always much spoken against it but he says he rather thought it was the true religion notwithstanding. Now he had obtained some of the books, and he could examine for himself. Having read the tracts, he desired to see more, and one day passing the house, he called into the verandah and obtained more—all of which he read and became satisfied in his own mind that there was no other name given among men whereby any could be saved, than Jesus Christ. He then called, and inquired what he should do to become a full disciple of Christ, which instruction, after some considerable acquaintance, he received four or five months since.

17*

Geographical Instruction.

27. Had some geographical conversation with several natives, to-day—and find that it is next to impossible to convey to their minds an idea of a spherical world, from flat drawings of it. I therefore, on reflection, as to how this matter may be remedied, respectfully suggest that while bro. Wade is in America, should Providence spare his life to arrive there, he be requested to furnish the *names in Burmese* requisite for globes, and that several be made and sent out for the use of schools, &c. One designed for the king of Burmah, and one for the Woon-gee of Rangoon, and one at least for the several stations. They understand a globe, or can be made to understand it easily. The present Woon-gee is very much taken up with our ideas of geography. He has read the Burmese geography of Mr. Judson, and has asked the captains of vessels if it is so. They all tell him the same thing, though of different nations, and different religions. If it is thought worth while to do any thing on this subject, bro. Wade can easily give the necessary Burman.

Christian fortitude of Moug En.

28. The *Tha-ta's* nephew, Moug Uwa, called to-day, and I endeavored plainly to tell him the simple truths of the gospel, and the folly of idolatry, and why we came here to tell of Christ and his salvation. I represented that the people were like persons on the brink of a precipice, of which they were ignorant, and we came to point out the danger. If after hearing, they still persisted in their course and were dashed to pieces, we had done our duty in making the danger known. He however soon after called again in the verandah, and most bitterly disputed with Moug En, making use of the most boisterous and blasphemous language. In the crowd which gathered round, some one stole the four gospels, which were bound, belonging to one of the disciples. The thief was one who perhaps was too proud to ask for a copy, or one who did not wish it to be known, and so

took a clandestine way of procuring one.—May it not only prove a blessing to the thief, but to many who may hear it read, or read it.

29. For several days past there has been a great crowd in the verandah below, which has given Moug En a good opportunity to preach the gospel. Some dispute, and as their objections are answered at once, it may serve to silence the cavilings which might arise in the minds of the bystanders. It is gratifying to see with what coolness, and decision their utmost virulence and opposition is met by Moug En. Though some use their utmost endeavors to excite his anger, yet I have never known him so far overcome as to give his adversaries the desired triumph.

Missionary Tour of Ko Thah-byoo.

30. Lord's day—fifteen present at worship. Ko Thah-byoo, who has been absent among the Karens more than a month, arrived to-day, with a nephew of his, a very respectable looking young man. One of the disciples who lives at a distance, brought with him to-day the first Karen inquirer I have seen here. Ko Thah-byoo had not before seen him. He lives only a few miles from this place, and appeared very well. He seemed anxious to know the truth. Though he understands Burmese pretty well, Ko Thah-byoo had the pleasure to talk in his own language and tell of the wonders of redeeming love. In the tour which he has just completed he has distributed two hundred tracts, and carried the news of a Saviour from sin, to some who were before ignorant. In order to accomplish this, he has had to wade streams to his arm-pits, and sometimes through mud and water, as the rains fill the hollows. He relates an interesting account of his tour, and feels confident of ultimate success. He meets with much opposition from his countrymen who are Boodhists, but those who are not, give generally an attentive ear, as far as they dare, being very fearful of offending the Burmese government. There are

several in the vicinity of a village where his brother is *Soukai*, or Governor, who wish to learn to read; and he thinks, if we should approve of it, of spending a month in endeavoring to teach them Karen. He feels very sanguine that if there were *three* converts, the work would spread rapidly. The work is the Lord's, and His cause will prosper.

Present state of things at Rangoon.

July 3—4. Received several packages and letters from America, and near five thousand tracts from Maulmein, very seasonably, as we were entirely destitute of several kinds, and were reduced to only about five hundred in all. The people here have been pretty generally furnished with the smaller tracts, and the great demand is for larger books. This creates a demand for the Epitome, and for Luke and John's gospels, Acts, &c. which are given separately. A whole New Testament is rather more than it would be profitable to distribute indiscriminately to every stranger, for many would never read it; and I rather think that not half of those who now get large tracts take pains to read them through. But perhaps I am mistaken. The fear of Government prevents very many from openly speaking in favor of our books, who I do not doubt entertain a private friendly feeling. This I can sometimes elicit in private conversation, if there are none present who they fear will bring them into trouble. The religion of the country is established by custom and law, and though all foreigners are permitted the full and free exercise of their own consciences in their own way, yet *not one Burman has ever been known to leave his religion and join either the Musselmen, the Romanists, or the Armenians.* And if they should, they would be persecuted in the same way as for becoming Christians. There is no such thing here as religious toleration for the natives of the country. The disciples are in danger more or less every day. The present Woon-gee is a liberal sort

of a man, rather partial to foreigners, and he favors, to a certain extent, what I suppose he calls their errors or their follies; and this indifference of his, keeps in check many of the under officers, who I may say I have reason to know, would take the life of a known disciple of Jesus, if the Viceroy was of a sanguinary temperament. It would not be done publicly, but it is easy to accomplish such things privately. The difficulties which took place, when the schools were broken up, are sufficient proof of this. The two teachers were fined and imprisoned and beaten as much as they dared to do, and the Viceroy was wholly ignorant of the matter, or at least so I am given to understand. They entirely stripped the station here of every vestige of apparatus for schools, paper, slates, blackboards, benches, &c. &c. Thus the door has been closed against schools here. But as a long time has passed by, and it is partially forgotten, I do design, at the close of the rains, if I remain here, to open a school of some sort or other, and, by paying some personal attention, hope to succeed. A school, in order to do good in this country, must be nursed, and faithfully attended to—or the tares will flourish as luxuriantly as the good seed. Diligence and perseverance with much patience are needed here, as an Armenian gentleman remarked to one a few days since of the Burmese, “they all want making over.”

C. BENNETT.

REV. DR. BOLLES.

Siam.

LETTER FROM MR. JONES.

Bankok, Siam, May 30, 1833.

My dear Sir,

In one of my recent letters, I mentioned the variolus and vaccine diseases. When at Maulmein, and Singapore, we made various unsuccessful attempts to have our child vaccinated. On our arrival here, we found the small-pox prevailing to a lamentable extent, and that the

benefits of vaccination were never experienced in this country, and the virus was not procurable. Our child was consequently *inoculated*, and I myself preferred inoculation from her to the danger of natural infection. I have therefore had the disease in a very serious form. For five weeks I was entirely incapacitated to do any thing: for several days partially deranged: for a month unable to wear my usual clothing; and when the power of the disease ceased, I was left extremely weak. What greatly aggravated my sufferings was, that, soon after their commencement, Mrs. J. was seized with a violent and dangerous fever, and for several days we were incapable of rendering any assistance to each other. Through the compassion of our heavenly Father, however, she was soon so far restored, as to be able to render me all requisite attendance, and to her judgment and care, I probably owe the continuation of my life.—We are now recovered, except that I have not yet my usual strength. From my own experience of the horrors of the small-pox, I would again say, “for no consideration, send any person here who has not been *properly* vaccinated. Let them not rest satisfied that the *virus* has been inserted, (for I have had this twice) but be *sure* that it has taken good effect.”

Ever since my last, even during my illness, we have been daily visited by from six to twenty patients—for whom with the aid of a boy we have with us, we have been obliged to prescribe. These have been Chinese, Siamese, Burmese, Malays, &c. I have been visited frequently by Burmese priests, of whom there are about sixty, according to their own statement, (which, I judge, is nearly correct from the number I have seen.) They live about half a mile from us. They receive tracts and portions of scripture very readily, and are very anxious to procure copies of the Burman Maps of the World, several of which I brought from Burnah. Many of them do not hesitate to tell me that the only reason they became,

and continue to be, priests, is that in that state they are unmolested, but when they leave it, they are made slaves to the King. They have consequently little attachment to Boodhism. I hope, through a divine blessing, hereafter to have more intercourse with them, and make more direct efforts for the propagation of the truth among them.

I have been visited several times by the principal Siamese priest of the Pra Klang's temple. His station is perhaps as high as that of any other in the nation: he is very intelligent, understands some English, and reads Burman very well, though he speaks it indistinctly. His brother is my teacher, and from him he learned my acquaintance with Burmese. He made inquiries for Burman books, particularly for the gospels, with which I furnished him, as also the "View" and "Balance"—and a map of the World, &c. The next day he read the Balance, and in the evening repeated his visit, wished to see an English map—know what religions prevailed in the different countries as there delineated, and whether Boodhism was received in this and that? He showed a mind evidently not at rest, but much affected by what he had been reading. He is pleasant and manly—seems candid, and disposed to investigate truth. May the Divine Spirit lead him into it.

Very respectfully yours,

JOHN TAYLOR JONES.

TO REV. L. BOLLES.

MAULMEIN.

JOURNAL OF MR. SIMONS.

Jan. 1, 1833. Arrived this day at Maulmein, and found our missionary friends in good health. They had been waiting our arrival, for several weeks, with great anxiety. It refreshed their drooping spirits, to hear that a new impulse had been given to the American churches, on behalf of the heathen generally; that Burmah was not forgotten, and that other missionaries, already appointed, would soon follow us.

Initiatory Reflections.

The beginning of a new year, is generally considered a suitable season for reflection. To the missionary, just arrived at the place of his destination, it is peculiarly so. Every thing around him is new. The climate, the scenery, the people, their language, their houses, their habits, and, above all, their idolatry, arrest his attention, and engage his busy thoughts. "Here," he says, "is my future home; here are the objects of my future labors; souls, precious immortal souls, fast hastening to eternity, without a Saviour; and, alas, woe is me, if I fail to improve my time, and hasten to declare to them, boldly and fearlessly, 'the whole counsel of God.'" As he advances to his great work, aware of his responsibility, he is reminded of the maxim, "Let not him who putteth on the armour, rejoice, as he who putteth it off."

2. Wednesday. Attended worship this evening, at the English meeting house. Bro. Bennett lectured. There were about twenty-five soldiers present. Bro. Bennett has supplied the English congregation, since brethren Kincaid and Jones left.

3. This evening, attended worship at the native zayat. There were present from twenty to twenty-five Burmans and Karens, who seemed to pay attention to the word spoken. This service is performed by bro. Judson, by reading a portion of the sacred scriptures, with remarks and prayer. The people are notified of the time of service, by the striking of a brass gong, about 7 o'clock; and the service lasts nearly an hour.

6. Lord's day. Went this morning to the English service. Bro. Bennett preached from the following words: "This year thou shalt die," to an assembly of about fifty. At noon, attended the Sunday school. There were twenty children present, taught by the soldiers, under the superintendence of bro. Cutter.

Employment.

12. This day, a letter was received from the members of the English church, expressing their gratitude for the services of bro. Bennett, since the departure of bro. Jones, to Siam, and requesting the assistance of the new missionaries in the Sunday school and the church; and particularly inviting myself, as a person ordained to the work of the ministry, to become their pastor. As this had been anticipated by us, and decided upon at our meeting, on the 7th inst., I supposed that as I could do very little good among the Burmans, until I had made some considerable progress in the language, I might, while acquiring it, be useful in the English department of the mission. For the present, the Lord's day, and my leisure time through the week, will be spent among the soldiers.

15. Having nearly all our things safely landed, and our boarding places arranged, I commenced, this day, the study of the Burman language. As it is thought advisable to employ Christian teachers, if they can be had, and as there are but few good ones at Maulmein, who are not engaged, I have begun alone. I am informed that Moug Shoa-too, a young Christian, will be here from Rangoon, in a few days, for the purpose of teaching. He was formerly a student, for a short time, in our lamented bro. Boardman's school.

17. This morning, bro. Judson left us for the Karens, and expects to be absent three months. Ko In, a Burman preacher from the church at Rangoon, goes with him. Moug Shoa-too arrived yesterday; and today, I begin the language with him. He is a promising young Christian and teacher.

20. Lord's day. Preached this morning, and saw evident marks of seriousness on many of the hearers. In the evening, had nearly a full house—about one hundred and twenty. Preached on the great advantages of Sabbath school instruction to the rising generation.

25. Visited a sick woman in the

cantonment, a native of Madras, the wife of one of the members of the church; who appears distressed in mind, on account of the wickedness of her past life. She seems to have some idea of sin, but very incorrect views of the character of the Saviour as the Lamb of God, who takes away sin. Having satisfied myself of her situation, I read and prayed, and left her; telling her that the Saviour came into the world to save sinners, and she must look to him alone.

Visited several of the members of the church, and others; and requested them to send their children to the Sabbath school.

Church discipline.

28. Attended a church meeting, and had the unpleasant business of hearing that several of the members were walking disorderly. It appears that most of them were formerly dissipated.

Drunkenness is a prevailing sin among the soldiers, and it requires the greatest prudence to be exercised in receiving them into the church. If a man among them thinks he has experienced religion, and, at the same time, keeps to his old habit of dram-drinking, it is for the interest of the cause of Christ, that he should not be recognized as a member of His body. As several cases have recently been before the church, there is but one voice with the members, respecting their duty towards delinquents, viz. for the first offence, immediate suspension from all the privileges of the church; and if, after proper means have been used, and suitable time given for the restoration of the brother "overtaken in a fault," he still continues getting drunk, the health and safety of the body requires that he should be cut off. To prevent the frequency of such cases hereafter, it is thought necessary that it be a standing rule, that no member shall be allowed to touch ardent spirits, except when prescribed as a medicine; and that candidates for membership be made acquainted of this before being received into the church.

Feb. 24. Lord's day. The services and attendance as usual. In the evening, an officer and lady present, who have not been with us before. It may truly be said now, as it was in the days of our Saviour, "The poor have the gospel preached unto them;" but the rich and the great, like the pharisees and lawyers, reject the counsel of God against themselves.

25. Walked out this evening with some English tracts. Had a favorable opportunity of distributing a few to persons who seldom hear the word, and at the same time, urged upon them the necessity of personal religion.

Visited Captain Barnes and lady, who are regular attendants at worship on the Lord's day. Accidentally met with the commanding officer, Sir E. K. Williams, and had an opportunity of presenting him with an important tract, "The Great Question Answered." After family worship, returned home.

The Maulmein Pagoda.

March 5. Visited the Maulmein Pagoda, which stands on a hill, in the rear of the town. On my way there, saw every road thronged with men, women, and children,—some, having presented their offerings and prayers to the idols, were returning, and others were going intent on the same idolatrous service. Here I saw, for the first time, these poor, deluded, ignorant creatures, of both sexes, and all ages, kneel on the ground, with their offerings of flowers, and small paper flags, of divers colors, in prayer to their idol Gaudama. The pagoda has a gilded spire, with pieces of iron pending, which, when there is the least wind, touch each other, and answer the purpose of little bells. The basement consists of four wings, each containing between twenty and thirty large images of Gaudama, in different states of preparation. Some in their rough state of brick and mortar, some plastered with fine mortar, some plastered and polished, some gilded all over with gold leaf, and

some of a polished jet black, which look indeed frightful. The most of these are in a standing posture, and the others sitting cross-legged, with their female attendants by their sides. In an adjoining place, there is a kind of zayat, where the priests harangue the people. Opposite to this place, there is a huge image of Gaudama, lying on a couch, half finished, having seven female images fixed at his back. Besides these, about thirty images in different states of preparation, are fixed around this department. In all these places, crackers and other fire-works are set off on the worship days, to amuse the idols. In the ceremony of this idol worship, a large brass bell is used. Every one, after having made his offering and prayer, approaches the bell; and, taking up a stag's horn, left by it to supply the deficiency of a clapper, first strikes the ground with it, and then the bell. A person possessing the least Christian feeling, cannot behold these abominations of idolatry, and be acquainted with the promising character of the Burmans, without having his whole soul stirred up to make efforts to enlighten their minds in the blessed truths of the gospel. May the Lord hear the prayers of his people, on behalf of Burmah, and give success to his word, scattered by means of tracts through this land.

7. Attended a church meeting. One member was restored to the privileges of the church. The church covenant, including an item on total abstinence from ardent spirit, with rules for receiving members, regulating the business of the church meetings, and social prayer meetings, was adopted by the members, unanimously.

(To be continued.)

DR. CAREY.—A letter from Rev. Mr. Winslow, dated Calcutta, Oct. 30th, says: "The venerable Dr. Carey is very feeble; has had a paralytic stroke, and probably will not continue very long. He requested me to say to the friends of Christ in America, that he did not regret having spent more than forty years in the service of the Saviour in India."

RELIGIOUS SUMMARY.

COLLEGES.

Refreshing revivals are in progress, we understand, in Yale, Union, Illinois, and Bristol colleges, and in the Wesleyan University at Middletown (Conn). The state of things in Brown University, towards the close of the last term, is thus stated: "The whole number of students is 130. Of these about 70 were pious before; 30 have become pious, during the present revival; leaving but 30 without a hope in the Saviour."

Waterville College. By the recent Catalogue, we are happy to find that this Institution, under the Presidency of Mr. Babcock, is in a most flourishing condition. The present number of students is 94.

Columbian College. It is exceedingly gratifying to perceive from late information, that the whole sum necessary to set the college free from the debts, which have long hung as a mill-stone upon it, is now subscribed, and that nothing will be liable much longer to retard its prosperity.

Alton Seminary. A letter from Rev. J. M. Peck informs us, that the Alton Seminary commenced operations Dec. 30th, under the care of Rev. HUBBEL LOOMIS and JOHN RUSSELL, Esq. We understand, however, that our friends are still looking to the East for a first-rate man for Principal; and the importance of the location and of the object fully warrants the measure.

Bap. Repos.

Baptists of the West. It was stated in the late general convention at Cincinnati, that the *proportion* of Baptists was diminishing in the West. This is very apt to be the case, whenever a body of churches begin to feel as if they had "got the ground." They relax their efforts. And it requires as much effort to keep the ground, in regard to religion, as it does to acquire possession. In 1790, there were in the valley 42 Baptist churches, 40 ordained and 21 unordained preachers, 3,900 members. In 1810, there were 626 churches, 422 preachers, and 36,437 communicants. The Presbyterians had then 150 churches 115 ministers, and 7,750 communicants. The Methodists had 84 circuit preachers,

and 30,922 members. Up to 1831, the two latter denominations had increased seven fold, and the Baptists only three fold.—*N. Y. Evan.*

REVIVALS.

In Lanesboro', Mass. after unusual desires for a visit of the Spirit of the Lord, a protracted meeting, in which the Congregational and Baptist Churches united, was continued for eleven days, and attended with the happiest consequences to saints and sinners.

In Concord, N. H. to a church organized in October last, forty-five have been added. Two interesting things are stated of this church:—"it is a *Temperance church*, and the Sabbath school includes *nearly the whole congregation*."

In Washington Co. Ohio, during a protracted meeting, the services were continued for twenty-seven successive evenings, and a number were brought to rejoice in the Saviour. Of these, fifty-nine have since made profession, and about the same number are expected soon to do so.

In Topsham, Me., sixty or seventy have within a few weeks, in a judgment of charity, passed from death unto life, and many others are anxious.

In North East, Pa., during a protracted meeting of twelve days, as nearly as could be ascertained, upwards of a hundred believed, and passed from death unto life, sixty-five of whom have since united, in one day, to the church.

New Baptist Church in Troy, N. Y. We are informed, by a letter from Troy, that about sixty brethren and sisters have been dismissed from the church under the care of Brother Hill, for the purpose of forming the second Baptist church. This was done under the full impression, that the cause in that place required the establishment of a new interest.

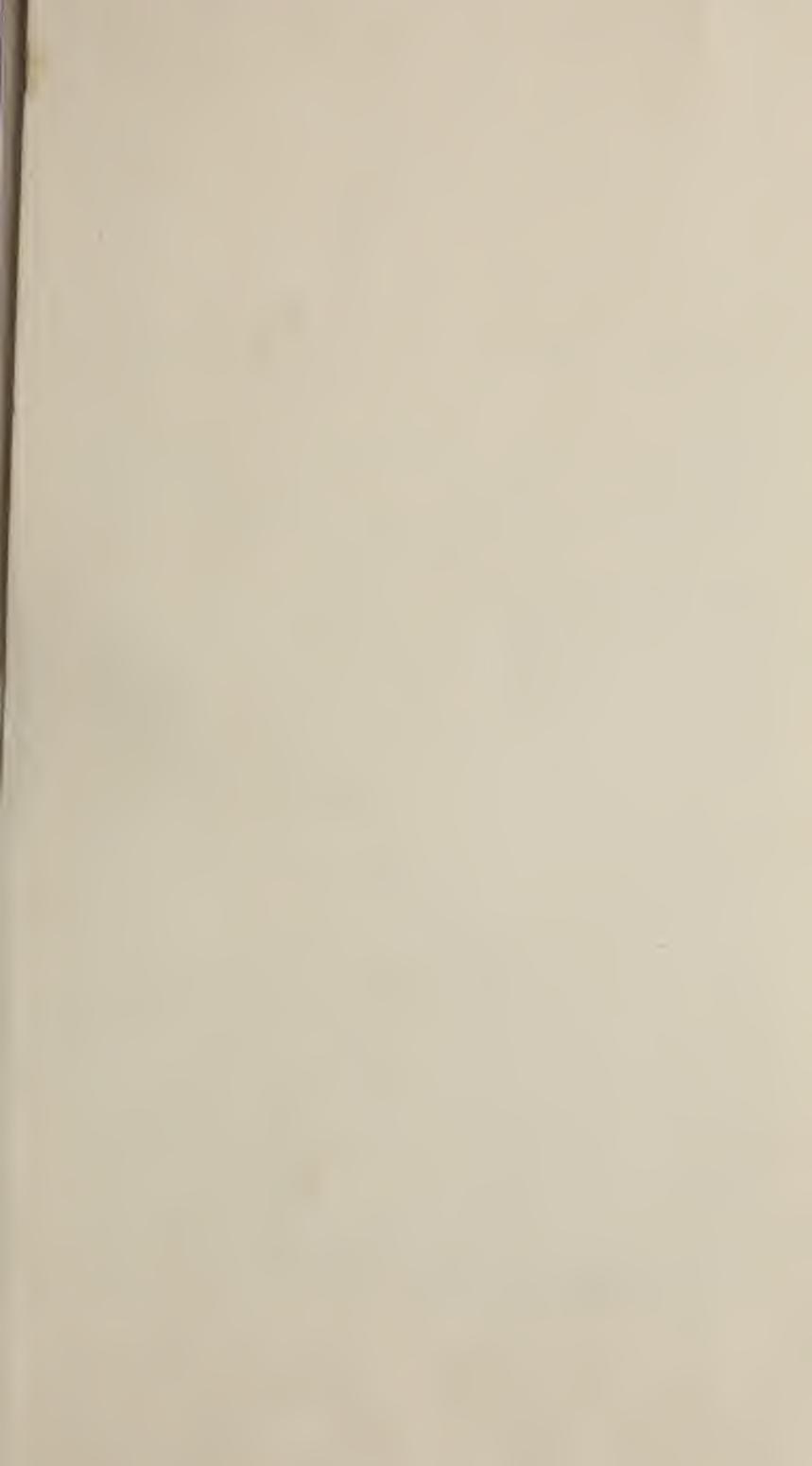
We are also informed that immediate measures will be taken to erect a handsome meeting house for the new church.

Bap. Repos.

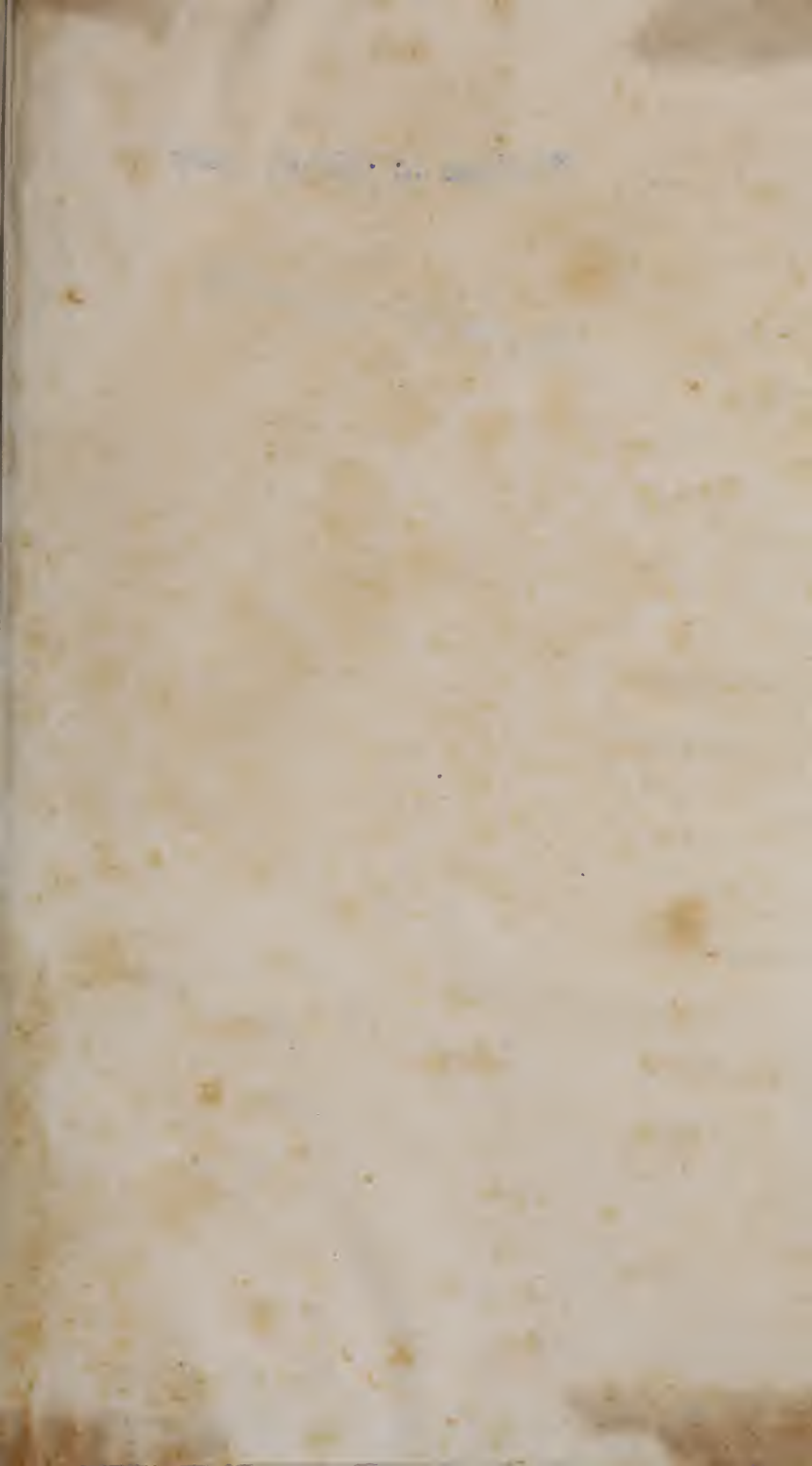
A Baptist Church was constituted at Lexington, Mass., a few weeks since; of which the Rev. T. P. Ropes is pastor. At the same time, the newly erected house of worship was opened.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from March 15, to April 15, 1834.

From Barnstable Baptist Association, per W. Marchant, Treasurer,	22,15
Kingsville, Ohio, Bap. Fem. Miss. Soc. in a letter to Messrs.	
Lincoln, Edmands & Co., from Rev. Jacob Bailey,	10,
One of the subscribers to the Philadelphian, in a letter from Rev.	
E. S. Ely, D. D.	5,
American Tract Society, by their Assistant Secretary, Jesse	
Talbot, Esq., of New York,	1000,
North Carolina Baptist State Convention, per Col. Charles Mc	
Allester, Treasurer,	300,
Mr. Jonathan Pratt—the bequest of his daughter, Sally Pratt,	
deceased, late a highly valued member of the 2d Baptist Ch. in	
Reading, Mass. per Mr. Amos Evans,	10,
Juv. Soc. of the 2d Bap. Ch. Newport, R. I. per Dea. N. Sweet,	4,
Gift of two little girls—Susan Mercer and Elizabeth Daracot, of	
Washington, Geo., 10 cents each, per Rev. Jesse Mercer,	20
Fem. Soc. in 4th Bap. Ch. Providence, R. I., a quarterly pay-	
ment to aid in the support and education of a Burman child,	
per Mr. R. Morey,	6,25
Young Ladies Miss. Soc. of 2d Bap. Ch. and Soc. in Providence,	
R. I., being the 1st payment; which sum may be expected an-	
nually, to be appropriated to the support and education of a Bur-	
fem. child, to be named Chara Emily Church, per Silas Henry,	
Sec'y pro tem,	25,
Essex Co. N. Y. Miss. Con., Frank. Stone, Treas., per Rev. C.	
Sawyer, of Malden, Mass.	5,
The contribution of the Slaves in a colored congregation, being	
their 1st monthly coll. of one cent each.—The church in which	
this was collected is called the Great Ogechee Baptist Church,	
in Bryan Co. Geo. Per T. S. Clay, Esq.,	5,76
The avails of a string of gold beads—a donation from Mrs. Betsy	
Pool, Hillsborough, N. H., for the translation of the Scriptures	
into the Karen language, per Miss Hannah Wheat,	5,
A lady of 2d Bap. Ch. Boston, for Bur. Miss. and Indian Miss.	
—half to each. Per Rev. Baron Stow,	4,
The following is received from N. Waterman, Esq., Treas. of	
the Rhode Island Baptist Convention, viz:	
Stillman Welch, 10,00—Sylvanus Bosworth, 1,00	11,
Collections at Monthly Concerts at Fall River,	13,
Youths in Attleborough, for Bur. Schools,	4,87
Attleboro' Fem. Mite Soc., 24,00—Attleboro' Charity Box, 1,00	25,
Collections at Monthly Concerts, 2d Bap. Ch., Newport,	14,36
“ “ “ 1st Ch., Providence,	83,71
George Mason, Providence, 2,00—Mrs. Sarah Davis, do. 2,00	4,
Fourth Annual payment for the support and education of a Bur-	
man boy, named John C. Welch, by Ch. and Soc. Warren,	25,
	180,94
Fem. Miss. Soc. in Jay, N. Y., per John Purmort, Jr.,	10,43
A few ladies of Dr. Sharp's Soc., for the purpose of making Mrs.	
L. Bolles a life member of their Fem. Bur. Miss. Society,	10,
Rev. Stephen Bowker, of Heath, Mass., with his wife and nine	
children, have all contributed for Foreign Missions,	8,50
Mrs. Ann Milledge, of Augusta, Geo., per W. H. Turpin, Esq.,	10,
American Tract Society, by Rev. W. A. Hallock, for Burman	
Mission, \$500—for Siam Mission, \$500,	1000,
First Bap. Ch., Newark, N. J. being a collection taken on the	
eve. of 27th March, at the 3d Presbyterian meeting-house, after	
a sermon by Rev. Mr. Wade, and addresses by the native Bur-	
man and Karen who accompanied him—pr J. Vanderpool, Esq.,	67,
Rev. A. B. Smith, Lynchburg, Va., a balance, pr J. Putnam,	50
E. E.	H. LINCOLN, Treasurer.







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